



Castle to

the Christian reader.

10-12

The Revelation of Antichrist.

Antichristus/wheum or compa
red to geder Chasties actis
and our h'v'e father
the

Antichrist



Antichrist

MVSEVM
BRITAN
NICVM

Richard Brightwell unto y^e churche read Philp.

Grace/mercy & the peace of god
 passinge all' and stōdige which is
 the pure cōfidence of remission of
 sinne in the bloude of Christ/and
 persane truste of the heretage of everlasting
 liffe in the same Christ oure lord. be with
 the Churche Reader / and with all' that
 call' vpon the name of Jesus. All' be it there
 was nothinge that I haue spake beinge pres
 sent amōg vs in this mortall liffe but it had *Joannis. 1.*
 a quicknes spere/and conforte: yet chesly of
 all' this warning preceeded (in myndgemēt)
 all' other wordes/where he exhorted vs/whi
 le we had light to beleve in the light / that
 we might be the child ren of light. And as
 geyne/yet a lile while/is the light with you *Joan. 12.*
 walke while ye haue light lest the darkenes
 come on you: for he y^e walketh in y^e darke wor
 reth not whether he goeth/who is this light
 that we are exhorted to beleve in: truly it is
 Christ as saint Joā doth testifie. He was y^e
 true light y^e lighteneth all' mē /which come *Joan. 1.*
 in to y^e world. To beleve in this light maketh
 vs y^e childrē of light/ & y^e sure inheritors with
 iesu christ. Eue now haue we cruell aduersa
 ryes which set vp their baistles sainge/why
 then shall we do no good workes? To thes
 se we answer as Christ did to the people in
 the. vi. of saint Joan. Which asked him what *Joan. vi.*
 they shuld do that they might worke /

1. Joannis. v.

acobi. ii.

hath. viii.

ath. xviii.

r. xlii.

hath. ii.

in. xvi.

the wo:kes of God: Jesus answered and
sayd vn to them. This is the wo:ke of
god/ y^e ye beleve on him / whom he hath sent
and after it foloweth / verely verely I saye vn
to you / he that beleveth on me hath everlas
stinge liffe. To this also cōdessendeth saint
Joan in his epistle sainge. These thinges ha
ve I written vn to you that beleve on the na
me of the sonne of God / that you may sures
ly know / how that you have eternall liffe/
what is the name of the sonne of god: Tru
ly his name is Jesus that is to saye a savis
our / the fore thou must beleve that he is a sa
vidour. But what a wayleth this: The devils
do thus beleve and tremble. They knowe that
he is the sonne of god. And sayd vn to him
crying. O Jesu the sonne of god / what have
we to do with the They know that he hath re
demed mankinde by his passion / and labo
red to let it / for when Pilate was set doune
to geve iudgement / his wiffe sent vn to him
saynge / have thou no thinge to do with that
iuste mā / for I have suffered many thinges
this day in my slepe aboute him. No doute
she was vexed of the devil to thentent that
she shuld perswade her husband to geve no
sentence upon him / so that the lenger Sathā
over mankinde might haue had iurisdictio
on. They know that he hath supressed sinne
and death / as it is written / death is confus
med in to victo:ry. Death where is thy sting

ge: heff where is thy victory: the sting of death is sinne. The strength of sinne is the lawe. But thanks be vn to god which hath geuen vs victorie / thorow oure lordē Iesus Chrift / which bi sinne damned sinne in the flesh / for god made him to be sinne for vs (that is to saye a sacryfice for oure sinne / and so is sinne taken in many places of the .ij. testamētes) which knew no sinne / that we by his meanis / shuld be that rightewesnes which before god is allowed. It is not therfore sufficient to beleve that he is a sauiour and redemer: but that he is a sauiour and redemer vnto the / and this canst thou not confesse / excepte thou knowleg thy self to be a sinner / for he that thinketh him self no sinner / needith no sauiour and redemer. And of these Chrift sayth I came not to call rightewesmen (that is to say them that thinke the selfes no sinners / for in ver y dede there is none righteous / no not one) but sinners to repentance. For they whiche are stronge haue no need of a pñition / but they that are feeble. There fore knowlege thy self a sinner & thou maist be iustified. Not that the enumberinge of thy sinnes can make the rightewesse. But rather a greater sinner / yee and a blasphemour of þ holyc name of god / as thou maist se in Cain which said that his sinnes were greater then that he might receave / forgyuenes of God and so was reprobate.

(.Joan. v.

Roma. viii.

ii. Corinth. v.

mathei. ix.

psal. xxi.

Roma. iii.

matth. ix.

Gene. xxi.

Rema. 10.

Thou must kepe therefore an order in thy ius-
tification / first cōsideringe what the lawe
requireth on the / which truly bindeth y now
to as moch as though thou were in the stas-
se of innocēcy / and cōmaundeth the to be
with out concupiscence which is originall
sinne. Condemninge the infantes (that are
not baptised in his bloude) for this origi-
nall sinne (yet could not they do with aff)
which God of iustice wold not do / excepte
they had transgressed his lawe and were bound
to be with out this cōcupiscēce / if thou
woldist reason / why God doth thus / take
Pauls answer. O mā what arte thou whis-
ch disputest with God? Know this that it
is god which geueth the sentence with whō
is none iniquite but aff iustice and mercy.
How be it if thou aske me / why he binderh
vs also (which are come to perfecte vnder-
standinge) to that which is impossible for vs
to accomplysch? Thou shalt have saint Aus-
gustynes answer / which sayth in the second
boke that he wrote to Hierome / that the lawe
was geue vs / that we might know what
to do and what to eschewe / to thētent that
when we se oure selues not able to do that
which we are bound to / no: avoyde the cons-
trary y then we maye knowe what we shall
pray for: & of whō we shall aske this strengthe
so y we maye saye vnto oure father. Good
father commaund what so ever it pleaseth y

And geve vs the grace to fulfill that thou
 comaundest. And whē we perceave that we
 cā not fulfill his wilf / yet let vs confesse y
 the lawe is geod and holy / & that we are sin
 ners & carnall / old vnd sinne / but let vs not *Roma. viij.*
 here sticke for now are we at heil gates / and
 truly shuld fall into vtter desperatiō excep
 te God did bringe vs agayne shewinge vs
 his Gospell and promisse / saynge feare not
 litle flocke for it is your fathers pleasure to *Luce. xij.*
 geve you a Kingdome. Yf we receave the wit
 nes of men / y witnes of god is greater / for
 this is y witnes of god / which he testified
 of his sonne. He y beleueth on the sonne of *i. Joannis. v.*
 god hath y witnes in hi silf. He y beleueth
 not god hath made hi a lyare be cause he be
 leved not the recorde that God gave of his
 sonne. And this is that recorde / how y God
 hath geuen vnto vs eternall liffe / and this
 liffe is in his sonne / which was made oure *j. Pet. ij.*
 re best / bearinge oure sinnes vpon his aw
 ne backe / made obedient vnto the death of *Esai. liij.*
 feringe vpp oure iniquites (as a sacrifice) on *Philip. ii.*
 to his father / beinge oure mediator and *i. Joan. i.*
 nement be twixte his father and vs. Made *Joan. i.*
 of God for vs / wisdom / richewesnes / ho
 ly nes / and redemption / fulfillinge the lawe
 for vs. So that sinne hath no power over vs
 nether can condemne vs / for our satisfactiō
 is made in Christ which died for vs y were
 wicked / & naturall ye y childre of wrath even *Roma. viij.*

Joannis .i.

Jacobi .i.

Hebre. vi.

as wel as y other. But god which is rich in
mercy thow the great love where with he
loved vs / even when we were dead thow we
sinne / hath quykened vs with Christ / and
with him hath reysed vs uppe / & with him
hath made vs sitte in heavenly thinges thro
w Jesus Christ / fo: to shew in times to co
me y exccading riches of his grace in kind
nes to vs ward thow Christ Jesus. fo: by
grace are ye made safe thow faith / and that
not of yourselves / fo: it is the gifte of God /
and cometh not of wo:kes / lest enymā shuld
boiste him self. But of his fulnes we have all
receaved / and favour fo: favour / that is to
saye / the father of heuen hath favoured vs
fo: his sonnes sake / and not for oure awne
deservinges (as when wese a man favoured
and loved fo: an other mānes sake) And hath
promised vnto vs frely the inheritance of he
ven. This promisse must we beleve with sur
re truste and waver not / fo: he that douteth
is like the waves of the see / toste of y wind
and caried with violence. Neither let that mā
thinke that he shall receave eny thige of god
This gospel and promise must we loke after
with unfayned hope / wherin be cause we
shuld nothinge doute / God hath added an
oith vn to his promes / to shew vnto y heyrea
of promes y stablenes of his counsayle / y by
those two f:mutable thiges (in which it was
ynpossible that god shuld lye) we mighte has

we perfect consolacion which have fled for
 to hold fast the hope that is set forth before
 our faces / which hope we have as an ancre
 of the soule both sure and stedfast. For this
 promes must we pray dayly vnto our father
 desyringe to be loosed from this bodye and Philip. 1.
 to be with Christ / for we sigh in this bodye 11. Corin. v.
 desyring to be clothed with our mansion
 which is from heven. And we knowe that 1. Ioan. 11.
 then we shal be like him / for we shal se him Ioan. 11.
 as he is / and shal be the perfecte children Heb. 2. 11.
 of light. Therefore dear brethren we ought
 with all minde and affection to attend vnto
 the thinges which we have harde lest we be
 spilt / for yf god spared not the Angels that 1. Petri. 2.
 sinned but cast them downe in to hell / and
 put them in chaynes of darknes there to be
 kept vnto iudgement. And every transgress
 sion and disobedience / receaved a iuste re Heb. 2. 11.
 compence to reward / how shal we escape if
 we despise so great heath? Take hede dere Heb. 2. 11.
 brethren / that there be in none of you an e
 vil harte in vnbelepe / y he shuld departe fro
 the lyvinge God / but exhorte one an other
 daily / lest eny of you were hard harted and
 be deceaved with sinne. Remembre y Christ
 exhorted vs to walke while we have light Ioan. 11.
 lest that the darknes come vpon vs / for he
 that walketh in the darkenes / knoweth not Ioan. 11.
 whether he goeth. Yf a mā walke in the day
 he stumblith not / because he seith the light

John. viii.

Gen. ii. iij.

Psalm. l.

of this world / yf a man walke in the night he
stumbleth be cause there is no light in him
This daye & light (as we have sayed before)
is christ which sayeth / I am come a light in
to the world / that wo so ever beleue on me
shuld not byde in darkenes / who is this dar
kenes: truly y^e Philosophers sey y^e yf a man
knowe on of y^e cōtraries he must nedes knowe
the other / but the light & the darkenes are
cōtrary / and Christ is the light. therefore it
is necessarye that y^e cōtrarye to Christ (that
is to say Antichrist) shuld be the darkenes.
And there are diuerse Antichristes and ad
uersaries to god y^e father / to christ / & to their
sprite / as y^e deuill / y^e flesch / & the worlde. The
devil was y^e first & tempted Eue in paradise
which cōsentinge to his temptatiō persua
ded Adam to eate of the frute which god
forbade the / & so was he the autho: of y^e cō
dēpnation of all Adams posterite / & there
god cōdēpninge the deuill gave a promise of
oure redēption in christ sayng I will put en
myte be twē the ad the womā betwē thy se
de & her seide. And her seide shal depreffe &
all to breke thy hed / & thou shalt lye watchin
ge the sole of his fote. To this agreeth sanct
Peter saynge / youre aduersary the diuill as
a roringe liō walketh aboute seekinge whō he
may deuoure / whō resiste stedfast in y^e faith
remēbringe y^e ye do but fulfill y^e same afflic
tiōs which are apoynted to youre brethren

are in the world. This confirmeth Chast him
 self saynge vnto Peter. Simō simō/ behold
 I hath desyred you/ to sifre you as it we
 re wheat but I have prayed for the y^e thy fa
 ith fayle noi. Neither is it merrell though he
 do vs thus assayle/ syth ge presumed to r^ep
 te chast oure lord in y^e wildernes. Let vs not
 geve place in this tēptaciō/ but kepe faithful
 lye oure professiō for oure hyghe prestes chri
 ste Jesu/ cā not but have cōpassiō on oure in
 firmites / for he was in all poyntes lyke tēp
 ted/ but yet with out sinne/ let vs therfore go
 holdly vnto the seate of grace y^e we may rece
 ave mercy/ & find grace to helpe in tyme of
 need/ that we be not tangled with his fayre
 flatering & delicious entysemētes y^e bringe
 eternall dānaciō/ but y^e we be strōge in faith
 prayesinge the glenous name of god which
 delyvereth vs frō all evils. The second is y^e
 flesshe where of it is writē. The flesshe lusts
 eth cōtrary to y^e sperte/ & the sperte cōtrary to
 y^e flesshe. These are cōtrarye one to y^e other so
 y^e ye cā not do y^e which ye wolde. The flesshe
 is called not only y^e desyres of the flesshe but
 all thinges that we do/ thinke or speake / yee
 our hole body/ soule reason/ with y^e cheffe
 and hyghest powers of them / yf they be not
 led and gowerned with the sperte of God.
 The sperte is every outward & inward wor
 ke that a mā havinge faith & cherite) wh^{er}
 is are the frutes and gyftes of the sperte)

Luce. xvi.

Eath. iiii.

Heb. xii.

Gala. v.

Gala. v.

Roma. viij.

h. Pet. ii.
Roma. vi.
Roma. vij

Roma. viij

Jaco. i.

doth worke seakinge spirituall thinges. This
spirete beareth witness vnto oure spirete that
we are the children of god/for he that hath
not this spire of Christ/is none of his king
dome. But is the bōd seruāt of synne/ vnder
which he is subdewed and remayneth capti
ue vnder the lawe. But ye deare brethren are
made dead as concerninge the lawe/ by the
bodie of Christ/that ye shuld be coupled to
him that is rysen agayn from death/that we
shuld bringe forth frute vnto god/for when
we were vnder the lawe/the lustes of synne
which were sturred vppe by y^e lawe raigned
in oure members/to bringe forth frute vnto
death. But now are we deliuered from the
lawe/and dead from it/where vnto we were
in bondage that we shuld serue in a new con
uersation of the spirete/and not in the old cō
uersatiō of the letter. We knowe that the fles
shly mind is enemye against God. For it is
not obedient to the lawe of God nether can
be/so that they which are geuen to the flesh
can not please god. We knowe that every mā
is tempted/diawne awaye/and entyesed of
his awne concupiscence/and when this con
cupiscence and lust hath conceived/she brin
geth forth synne/And synne when it is fine
shed bringeth forth the death. We knowe that
as longe as we lyue in this world we carye
about with vs the old man of synne/which
(with out he be with contynual diligēce sup

pressed ad mortified) beseegeth the new mā
 with his venom and concupiscēces (which is
 original synne) planted as naturall ye in him
 as venom in a serpēts toth/syth thē we can
 not be with out this old mā of synne (so: the
 which/no mans halbe iustified in the sight of
 god/for which Yff we saye that we haue no
 synne we are lyers/and the truet h is not in
 vs. for the which also/yf we profite neuer so
 hygh/ yet must we ever saye so: geve vs / for
 ther oure trespases) yet let vs do oure diligē
 ce/callinge for the spere of god/that this cō
 cupiscence raigne not in oure mortall bodye
 ever knowleginge with a milde harte oure in
 quites to oure father which is in heuē/for
 he is faithfull & iust/to remitte vs oure syn
 nes/and to purge vs from all iniquite/ thro
 row the bloude of Jesu Chyste his sonne.

i. Joan. i.

math. vi

Jo. vi

i. Joan. i.

The third which other alone/or els chesly
 is counted Antichrist/because he resisteth
 personall cōminge of Chist in the fleshe for
 oure redemption/is the world/of the which
 it is writen. Yf the world hate you/ye kno
 we that it hath hated me before you/yf you
 were of the world/the world wold loue that
 y is his awne because ye are not of y world
 but i haue chosen you out of the world/ther
 fore hateth you the world/and sanct Joan ex
 horteth his brothers like a faithfull minister
 of Chist sayinge. Se that you love not the
 world/neither y thinges that are in y world/

i. Joan. ii.

1. Iohn. 4. 13

If any man love the world the love of the fa-
ther is not in him/for all that is in y^e worl-
de (as the lust of the flesshe the lust of the
eyes/and the pride of this lyffe) is not of the
father. but of the world. The world in this
place is vnderstonde for the that are carnall &
carnallie minded/for these trulye are Anti-
christes. But how shall we prove that/sith
sanct Iohn seaimeth contrarye/where he sa-
yeth/ Verely beloved beleve not every spere/
but prove y^e spertes whether they are of god
or no/for many false prophetes are gone out
into the world/hereby shall ye know the spre-
te of god. Every spere that conf. sseth that
Jesus Christ is come in the flesshe/is of god
And euerie spere which confesseth not/that
Jesu Christ is come in the flesshe is not of
god/ & this is that spere of Antichriste/ of
whom you have harde how he shuld
come/ & eve now all redye is he in the world
what shall we now saye/ Soth the world
confesse that Jesus Christ is come in the
flesshe: yee verely/ how shall they the be An-
tichastes? Truely by sanct Pauls expouns-
ding of this place where he saith/ They con-
fesse y^e they know god/ but with dedes they
denye him/ And are abominable/ and dis-
obedient/ and unto all good wo:kes discom-
mendable. So they saye y^e they know him
and denye him in wo:kes: yee truely/ let vs
then also note what sancte Iohn sayeth/ he y^e

1. Iohn. 4.

Jo. viii.

sayeth I know hi / & kepeth not his comānd i. *Joan. viii.*
mētes / is a lyer and the verite is not in him
To know the lord is to have perfect sayth
in him. And perfect sayth hath with hi sus
re hope & chaunce / & of these followeth y^e ful
fillinge of the comādmētes necessarye /
For as the light followeth the fyre / how be
it here had we nede to make a division / for y^e
world hath two sortes of Antichristes. The
one sorte are in grea^r power & authōite / y^e
other in subiectiō. The one obdurate & repro
ved / y^e other wādeth out of the right way
untill it shall please the father to drawe the *Joan. vi.*
vnto grace. The one resisteth for subbornesse
knowing the trueth & so sinne agaynst y^e ho
ly goste / the other only for ignorācy trans
gresse the preceptes / & these will I not spe
ake of because there come not so great iōs
perdyes & perels of the / comittinge the only
vnto the provision of god / desyringe hi / that
his wil be fulfilled & to shew his glorie in
them. The first I will touch some whate. *1. Joan. vi.*
Not for to teach them which are chosen of
god for they have an oynemēt of y^e holy gost
& know all thynges. And nede not y^e eny man
teach the. But only to monyssh the of y^e wh^o
ich y^e sperte hath taught the & that christ him
self hath sowed the. Christ said y^e there shuld
arise false prophetes & false christes (y^e is to
say false anoynted) & shuld deceave many /
& gave his disciples a marke to know the fa
lse be ware of false prophetes which come *mat. xxiv.*
to you

Math. xxiij

Philip. iij

Mat. vij

Joan. vii.

Joan. j.

Joan. iij

in shepes clothinge/ but inwardly : they are
raveninge woloes/ what meaneth he by she
pes clothinge/ truly nothinge els but that
they shuld come in his name / pretendinge
greate humilite/ but what are they in dede
verely raveninge woloes/ that is to saye bes
tes of the belye for their belie is their god/
and why come they to you truly to dispoyle
and robbe you/ of your goodes / promisinge
payne pardons/ and deliverance from the po
pes/ purgatorie/ to themete that they might
lyve idelly/ and in the lustes of the flesh by
your labours/ how shall they be known.
Christ sayeth/ By theyr workes shall you
know them/ laye their workes to the scriptu
re/ and ye shuld lamente their abhommable
lyinge. But alas you can not/ for they will
not suffer you to have it/ they kepe y^e myeryard
fro you y^e you shuld rule al thinges with all
They burne y^e gospel of god yeez very Christ
himself/ for he is nothing but his word as
he testifieth him silse sainge. I am y^e which
I speake unto you/ and agayne. In the begin
ninge was the worde / and the worde was
with god and god was the word. And why
do they byed this word of light from you?
No doute be cause their wo:kes are evill. for
every mā that doth evill hateth the light/ ne
ther cometh to y^e light/ lest his wo:kes shuld
be rep:oved/ but he that wo:keth the verite/
cometh to the light/ y^e his wo:kes may be open

Is sene because they are done of God. They
 pretend to kepe it from you for pure love / be
 cause you shuld take no hurte of it / neither
 fallē in to heresye / but they are gelyous *Gala. iii.*
 over you anysse / yee they wold clene ex
 clude you from Chust and make you folowe
 them. And because they wold the more eas
 sly bowe you to their yoke they beginne be
 times / compellinge you beinge verye child
 ren of. xij. yeaeres to kepe their fastes which
 they prescrybe / & yf you eate ij meales in the
 se prescripte dayes then must you to a prest &
 confesse a greate transgression / suōmittinge
 yourselues on to him / what so ever he will
 enioyne vnto you and call it penance neces
 sary / for youre soules health. O lorde God
 what soile illusions haue they inuēted to
 raigne in mennes consciences / yee and to be
 gine so sone with them / truly this was a far
 castle of bely wisdom yf it were not the deuill
 him self that imagened it. Paule reioyseth *ii. Timo. iii.*
 in Timothe (exhortinge him to stond stilly in
 those thinges which he hath learned) that of
 a child he hath knowen the holye scripture
 which may instructe hi vnto health thoroow
 the faith which is in Chast Iesu / shewing
 the frute and profite of it saynge. All scrip
 ture which is inspired from god / is profitas
 ble to instruction / to reproveinge and corree
 singe and to the banginge vpe / which is in
 rightenes / so that the man of god may

be hole and consummate/prepared vnto eue
 ry good worke. If it be thus profitable I
 murther why they do not suffre men to haue
 it/how be it they know very well that when
 a cloked lye cometh to the light it vanisshes
 the a way / and even so their coloured kingly
 domeif scripture were knowne wold some
 be disparsed lik vapore and most vanite. In
 the meane ceason I will shew the an euident
 reason that thou maist knowe with out dous
 tinge which is the very Antichriste and this
 argumēt may be grounded of their furious
 persecution / which Paule doth confirme
 writinge to the Galathians. We (deare bro
 thren) are the children of promise as I
 saac was/not the sonnes of the bond womā
 as Ismael / but even as he that was borne
 after y^e fleshe did persecute him that was
 borne after y^e spiret eue so now. Mark Pauls
 les reason/by Isaac are signified the electe/
 and by Ismael the reprobate. Isaac did not
 persecute Ismael / but contrarie Ismael
 did persecute Isaac. Now let vs make ou
 re reason. All they that do persecute are Is
 mael/the reprobate/and Antichristes. But
 all the Popes/Cardinallcs/Bisshopes ad
 their adherentes / do persecute. Therefore
 all the Popes/Cardinallcs / Bisshopes ad
 their adherentes/be Ismael /the reprobates/
 and Antichristes. I wene oure syllogismus
 be well made and in the first figure. The ma
 ior is Pauls saynge. Euen as he that was

Galatij.

Syllogismus

Maiores

borne after the flesh he / did persecute him Gala. iij
 that was borne after the spere/evē so now
 And of this maist thou have many exam-
 ples in the testaments/as Jacob and Esau
 Jacob was the chosen/and Esau was for- Roma. ix
 safen / and did persecute his brother Jas Malach. i
 cob /and not the contrarye/likewise David Benesi. xxv
 was chosen of God / and fled from Saul/
 yee ad from his axne sonne Absolon. 2. Regum xix
 re might I enumb:re all the P:ophetes wh- 1. Reg. xv
 ich did never persecute/but ever were per- It was never
 sequuted yee and many of them kild /let vs read that the
 descend unto Chast / and we shall se that chosen did per-
 he was no soner borne /then persecuted of sequite eny.
 herod ad compelled to fle in to Aegypte/ad
 his persecution never ceased untill he was Matth. ij
 brought to death/the apostles were all per-
 sequuted / beten/presoned / and at the leng-
 gthe kild. And I thinke verely that so long
 ge were the successours of the apostles good
 chaster / when they were persecuted and
 martyred/ & no longer. So impossible it is y
 the worde of the crosse shuld be with out af-
 fliction. Simeon prophesied and sayed unto
 Marye the mother of Chast / behold this
 child is put in to y destruction / & in to the Luer. iij
 resurrection of many of Israel. And in to y
 signe which shalbe resisted and spoken aga-
 inst. Not that he shuld resist them/but that
 he shuld be resisted and ever caused to flye/
 for the world was never so faithfull / but

Math. xlii.

the more parte were woked. I wonder they
fear not the parable of Christ where he gave
commaundment they shuld suffre the wes
des to growe amonge the come untill the
heresi expoundinge y^e wedes to be the child
ren of Sathan and reprobate persons / for
now a dayes if a mā beleve not as they will
have him / he shalbe burned / be it in case he
were the verye adversary of Christ (but I kno
ow none of them that will go to the fyre)
shuld they then burne him and Christ saye
naye? Yee forsooth / so: they can sett Christ to
scole / and say this is better / y^ewes Paule had
never bene good corne / yf he had bene des
troyed when he was wedes and the adver
sarye of Christ. Let them beware lest they be
ordered as Saul was / which was comman
ded to destroye the kinge of Amalech and
all his goodes / how be it he spared the king
ges liffe and y^e fayrest goodes & catelles ma
kinge sacnfice with them unto God / which
if bely wisdō were any thinge worth shuld
seame a mervelous good deade / how be it
it did displease God so sore that he saide
unto Samuel / he repented that he had made
Saul kinge because Saul had forsake him
and had not in dede fulfilled his wordes.
And therfore he was deprived of his king
dem and ranne far into the indignation of
God. Even so I feare me these Antichristes
which presume to contrary Christes wordes

1. Regum. xv

will lese the kingdome of glo:ye which was Ephesi. 1.
 prepared for the faithfull before the foundas-
 tions of the world were caste. Now let vs
 prove the mino: for of these .ij. partes solos
 with the concliusion of necessy:re.

The mino: is that all Popes/ Cardinals mino:
 les/ Buss hopes ad their adherentes do per-
 sequute. Medeth this any probation. I thin-
 ke some of you have proved it. I ensuere you
 they are as mercysfull as the wolfe is on his
 praye they were ordened to blisse men. But
 they curse as the devill were in them. Paule ii. Corint. 12.
i. Corin. xiiij
 sayeth that he hath power in to edifyinge
 and not in to destruction. But I wot not of
 whom these bloudy bestes have their autho-
 rite which do so moch reioyse in cursinge/
 and destruction. We read how Paule did ex-
 communicate the Corinthia (and treuly for i. Corin. v
 a greate transgression) to the intent that he
 might be ashamed of his iniquite. And des-
 syred agayne the Corinthia's to receave him
 with all cheynte / but that the Apostles did ii. Corin. 13
 curse eny man truly we can not read in scrip-
 ture / for Chaste commaunded them to blis-
 se those that cursed them / and to pray for
 those that persecuted them / sainge vnto
 them. In this world you shall have afflictio: Joan. viij.
 on / and in me you shall have peace. But the
 Popes / Cardinales / with all their ragmas
 rolle have none affliction. Therefore other
 they are none of Chastes flocke / or els

A. Timo. iij

Joan. vj

Matth. x

Timo. iij

Danie. ix

psalm. lxxij

Christ him self is a liar. Sancte Paule sa-
yeth that all which will godly lyve in christ
shall suffre persecution/ but the Pope with
his adherentes suffre not / but rather perse-
cute. Therfore they lyve not godly in christ
or els Paule thou arte a liar for thou excep-
test none. I thinke our minor be sufficiently
proved/ how be it thou maist not saye so/ for
truly they will seperate you from their sinas
goges/ yee to this furious madness are they
come yf they kille you (as christ prophesied)
they will thinke them selves/ to do honoure
and pleasure to god / and this shall they do
vnto you because they have not knowen my
father nother me/ how be it let vs not feare
them that kille the bodye and have no fars-
ther power/ but rather him that after he has
th killed the bodye hath power to cast the sou-
le in to everlastinge fyre. And to him let vs
praye with one accord that he will shorten
these parylous times/ and all though we be
synners/ woorthely abiecte/ and cleene vntrois-
thy this godly deliverance/ for we have syn-
ned and committed iniquite / and have des-
parted/ lord/ from thy commaundmentes. Yet
consider good father thy holy testament ad
promise for thou arte righteous be we never
so wicked and must nedes fulfill thy promi-
se for thy truerh sake. Arise good lord and
avenge thine owne cause. forgete not these
abominable blasphemies which this folis

The and bestly people cleue ignorant of thy iu-
 stice/and settinge their owne rightuousnes/
 do cast vpon the continuallie/they are thy co-
 nymies. And speake odious & reeked wor-
 des against thy glorious sonne Iesus christ
 whom thou hast geuen vs/and whom thou
 haste made oure satisfaction/iustification/&
 redemption) daynly presuminge vpon their
 owne workes and merites. Extend thy hand
 (oh lord) against their presumptuous mindes
 How greatly have they prevailed against
 thy holie sonne? How longe shall thine eni-
 mye prouoke the? Shall he continew resis-
 tinge thy name perpetuallie? Remembre y
 holy congregation whom thou hast chosen
 from the beginnunge. Suffer them not to be
 brought in to this ströge illusion which for *il. Timo. ii.*
 aboundance of synne thou hast sent in to the
 world/that they might be cōdempned/whi-
 ch have not beleved the truthe but had plea-
 sure in iniquite. Oeliver the soules of thy
 chosen from these bestes/that thou maist be
 knowne to be verie god/and that thy name
 may be glorified thorow all the world/that
 they which by thy sufferance and lenite have
 not be brought vnto repentance / may feare *Roma. ii.*
 thy scourge and be compelled (as Pharao
 was) to dimitt thy chosen children/and to *Exodi. viij.*
 knowlege thy power & omnipotencie. And
 that we may serue the with a pure hert knos-
 wledge that thou and thy sonne Iesus

Joan. xvij

Christ be but only one God / whose grace
be with all that love the lord Jesu
Christ unsayned lye / which is
very God / and everlasting
gliffe to whom be
all glorie / now
and eternal
ly.

A M E N.



Danielis. viij.



And after their king
doms. Transgressio
and synne in badin-
ge and cominge vpon
thē / there shall stōd
a kinge mightye in
faces / and vnderston-
dinge rydles
and his power shall be
strengthened
and not in his awne
power and
might. And he shall
corrupte mer-
velous thinges. And
he shall pro-
spere and do / and
shall corrupte
strōge thinges / and
the people wh-
ich are holy. And
he shall be after
his awne opinion.
And deceate
shall be directed
and prosper in his
hād. And he shall
be exalted in his
awne herte. And
in his prosperite
he shall corrupte
many / and he shall
resiste the prince
of all princes.
And shall be
consumed with
out hande.

2. Thess. i.

Daniel. vii.

2. Thess. ii.

First they are not to be allowed that vnderstand this and soche other places of the prophetes/and wold have them only verified vpon one person. For they are cleene ignorant of the prophetes maner / which are wonte by one person to signifye the hole bodye of a realme. And therefore espyt they do applye this Antichriste (whom Paule dothe call the mā of sinne/ & the sonne of perdition) to one person / sayth that he wolde that by Antichriste shuld be meanyed the hole bodye & multitude of wycked men with all their succession and imperye/for so in the. vii. of Daniel a ramme dothe signifye the kingdome of the Perses. And a goat the kingdome of the Grecyans. Where as he sayth that after the ende of foure kingdomes (of the which the laste is the Romayne myghtye with swerde) this kynge shall ryse/ trewly he touchyth that/ that the tyrannye of the Pope dyd begynne after that the imperye of Rome began to decay/ yee of the imperye of Rome and in the imperye it is spronge. And is succedyd and entered / in the stede of the imperye/as it is euident by all storyes/ and this present experience doth also shew it vs/ which also the apostle dyd prophesye before in the. ii. of the seconde pistle to the Thessalonians saynge. Onlye he y holdeth let hym now hold / vntyll it be taken out of the way/ and then shall that wis

So. xiiij.

led be utteryd and so furthe. The name of
the imperye of Rome was translated to the
Germanes/when there was no imperye in
dede/how be it this was an occasion by the
which this man was elevatyd and set up/
above all kynges/above all Bysshopes/as
bove heven and erthe/and so fixed and sta-
blished his kingdome in his owne hande
and power/cownterfeytinge (to stablisse
this lye)a butt both false and folyssh which
was of the gyfte of Constantine.

Traegression & sinne invadinge comige Danie. viij
apō the/that is(as Sanct Hierō did say)
whan iniquyte and vice do encrease / teas-
chinge manifestly that this is a kingdome
of the furye of God / and shalt come for
sunne. And Paule for the same cause brin-
gith in the sonne of perdition / saynge they
have not receaved the love of the trueth/ ij. Tim. iij
that they might have bene saved. And there-
fore God shall send them stronge delusion
that they shuld beleve lyes : that all they
myght be damned / which beleved not the
trueth but had pleasure in vnrightrousnes/
the apostle doth sufficiently expresse in thes-
se wordes what maner of vnrightrousnes
and offenses they are/which also Daniel in Danie. viij
the hebrew doth call peschaim / which wor-
de hath a notable proprietye and secret sig-
nification/for it doth signifye a brekinge of
the commaundement/an offence/a depars

iiij. Reg. i

Esaie. i.

Psalme. v

i. Thel. ii

i. Timoth. iiij

Ephes. iij.

Daniel. viij

tinge from the fayth / as in the. i. of the four
th booke of kinges. Moab departyde from y
fayth of Israel. And in the firste of Esai I
have noysshid up and exalted children / and
they have transgressed my commaundement
As it is also sayd in the. v. Psalme. Accord
dinge to the multitude of their vngodlinesse /
and vices / expect them. And Paule in this
place copiously doth saye that they will not
receave the love of tructh / and also that they
will not beleve the tructh / but beleve lyes.
Euer meaninge the vice of doctrines / opi
nions / and departinge from the fayth / as he
sayd before / except there come a departinge
first. And in the. iiij. to Timothe. The sprete
speakyth evidently that in the latter tymys /
some shall departe from the fayth / and shall
gyve hede to spretes of erreure / and agayne
They shall turne theyr hearinge from the
tructh. The tructh in this place (according
unto his maner) he callyth y fayth of Christ
which also the hebrew tounge doth / devy
dinge the tructh by contradiction from hy
pocrisy & faynid godlinesse / as in the. iij. to
the Ephesians let vs folow the tructh in lo
ve and in all thinges growe in him. And as
gayne / put on that newe man which after a
goodly wyse is shapen in rightewesnes and
true holynes : reprovynge the rightewesnes
of vanyte and glorious superstition.

Daniel therefore callyth not this word /

beschaun any maner of sinne / but those spe-
 ciall and cheff sinnes which resist / ad fighe
 agaynst the trueth and the sayth / as are the
 trustyng in workes / superstitiousnes / a ceres
 monyse by the which we decay from the fas-
 yth / which alone doth truly iustifye & make
 holys / as Paule doth warne before in y. iij. **Collos. iij**
 to the Collossians / ad in many other places.
 And sheweth that he prophesid befo:e that **II. Thess. ij**
 they wold not receave the love of trueth that
 is to say / they shall not love the trueth which **Exod. xvij**
 is in sayth / but with the children of Israel **Psalm. cvi**
 they shall abhorre this light meate / and des-
 sire flesch / that is to say / they shall be tour-
 nyd to fables and mennes traditions / wher-
 fore we can applye these iniquites to none of
 the olde heretikes. But only to the tradis-
 tions of men / and wicked iustice for the old
 heretikes did contend and strive in the holys
 scripture. But this fynge shall regne with-
 out scripture by his awne traditions ad doc-
 trines. Therefore Daniel sayth that trans-
 gressions shall darken them. And all the ho-
 le scripture / cheffly Paule / dothe impute this
 blindness / darknes / and ignorancye / to no-
 thinge els but to the vngodly and wicked
 presumption ofoure awne iustice and workes
 as it is evident to them which reade his es **Joannis. iiii**
 ristles. And Christ for that cause callyth
 him self the light that the faith in him doth
 lighten and iustifie all men.

Therefore it is clere that this kinge shoulde
be after christ was preached / & agaynst the li-
ghthenig of the gospell / with the which the
world was illuminate / for where he sayth
that they shoulde be darkened with transgres-
sions / it is to be supposed that they shoulde be
lightened before which can not be refuted
in these kingdomes that were before Christ /
for they could not be darkened which were
never lightened / neither could they decline
from the ryght way which never walked in
it. But it is meand of those tymes in the
which Christe also did prophesye abomina-
tion to come / in a maner with the same wo-
des / saynge. Because iniquite shall have
the upper hand / the love of many shall a-
bate. And Paul sayth / that all they might
be damned which beleved not the truerth /
But had pleasure in unrightewesnes. And
Petre in the .ij. of his seconde pistle doth res-
pove with most sharpe wordes the returne
agayn of them to theyr vome which
shall be in the last tymes. And almost he
only of all the other dothe expounde and
declare what iniquite it is that shall abo-
unde / and with which men shall be dar-
kened sayng. There were false prophetes a-
monge the people even as there shal be fal-
se teachers amonge you which p:evelly shall
bringe in damnable sectes / even denyng
the lordes that hath bought them / and burne

Mat. xxiii.

ij. Cor. iij.

ij. Pet. ii

ge on their awne beddes swyfte damnatio/
 and many shall folowe their damnable wa-
 yes/by which the waye of truth shall be evil
 spoken of / and thoro covetousnes shall
 they with fained wordes make merchans-
 dyse of you. Truly here Petre toucheth the
 mastershippes/Bissshopes and (as they
 call it) the administratyon and offices of
 the churche/and sheweth that this mischeff
 shall come by their ministeringe which sit-
 te in the stede of God/and ought to ruel the
 people in his word. Therfore we have the pri-
 ces and beddes of the church the authores
 of these wyllies.

Truely this is the pläge of God to send
 operacions of erreure /and false prophetes
 for it is the scourge of mercy to send pestilē-
 ce/bateil / hunger/and soch other bodely es-
 wylles. But to take away the word of helth/
 and to sende the venō of erreure/that is the
 most extreme and last token of the wrath of
 god. Daniel might seme to have spokē of y^e **Dante. viii**
 Turke in whose impery /vice & iniquite have
 darkenyd y^e people /except y^e Peter had taw^{ll}. **Pet. ii.**
 ght us to understonde it of y^e rule and lords
 shippe which is exercised in the people of
 god/& of thē which sitte in the stede of doct-
 tores & biss hopes. As also Daniel doth shew **Dante. ix**
 we afterwarde y^e he speaketh of soch / as in
 the old people were the false Prophetes.

These thinges do nothinge parteyne vnto the
Turke which despisinge baptisme and the
gospell is nother the people of god/nother
yet counted amonge the/as they are which
have Bishoppes rulinge amonge them /let
this then be oure first supposition/that this
kinge shall be as greatt/as other the kinge
of the Perses/of the Greecians /or of the
Romaines. And that he shall regne in teas-
chinge men in the people of Christ contrary
to the lighteninge of the gospell.

So: oure enteringe in to this vision let
vs cōsider the wordes of Petre. And who
sayth not that these iniquities in euery poynt
do agre with the shepardes of the church of
Rome? To whom shuld Peter speake but to
his owne Romaines/of whō his booke was
receaved/and where his autho:ite was of
most value? Did not Moses and the Pro-
phetes speake vnto their owne people? As
Saint Paule sayth in the third to the Ro-
mains/we knowe that what so euer the law
we sayth/he sayth it to them which are vnder
the lawe. And he sayth there shall be as
monge you/whom meanith he but the which
heare him and know him. Therfore the
se wordes touche vs/which are vnder the
Babylon and captiuite of Rome / and in vs
it muste be fulfilled that Daniel/Christ/Pe-
tre/Paule/Judas/& Ioan in the Apocalips
ses did prophesye.

1. Pet. 2.

Roma. 11.

Have we not now many yeares suffered
 false teachers / which suppressinge the gos-
 pelt have thought vs their owne traditions
 and learninges: All Bishoppes / Shep-
 ades and Deuines / are here noted which all
 are runne in to one madnes / to exalt the De-
 crees of the Pope and to teach them on to
 men / with what a full and notable signifi-
 cation doth he speake these wordes / which
 preuely shall bange in damnable sectes / y
 Grike word haib a greate misterie / for it
 signifyth that vnder the doctrine of godli-
 nes (which they shall faine) they shall bange
 in vngodlines / mingelinge by their ses-
 cret deceites their owne traditions with the
 gospell / for they shall not denie the gospell
 but they shall so wrest it by their inventions
 glosses and additions / and bange vp soch
 statutes / and constitutions / by a litle and a
 litle that it be not perceaved / that they shall
 clenelede the people out of the hygh waye
 ye of faith / in to sectes of wo:kes with the
 which they shall destroy and corrupte the
 gospell / that at the length it shalbe clene vn-
 profitable to teache the faith. So in tyme
 past the false Prophetes did not denie the
 name of the lorde / but rather did come in
 his name / whom Christ paintith in y. xxiij
 of Matthew on this maner. There shall ry-
 se false Prophetes and false Chasties / and
 shall deceape many. Many shall come in

ij. Petri. ii

Bond Marce

Mat. xxviii

Ephe. iij.

Proverbe. ix.

Roma. xvj

ii. Petri. ii
Mat. xxviii.

Roma. xvj
ii. Petri. ii
Math. xxviii.
Roma. xvj
ii. Petri. ii.

my name sainge. I am Christ. And agayne
if they say behold here is Christ or there be-
leve them not. What signifyeth here & the-
re but sectes of perdition. What is this per-
dition / the destruction of the faulthe ad
the gospell. So also Paule in the .iiij. to y
Ephesians dothe call these sectes and doc-
tryne of wo:kes where by they laye a wayte
for vs to deceave vs / as it were a deceitfull
cominge to deceave / because that the wickes
de which go aboute to deceave come vn to
the people with crafty and soile sermones /
by the worde of god other wrested in to thes
ir porposse / or els darkenyd by their owne
doctrines and sclawnders which are sette
in the way / soch as the woman in the .ix. of
the Proverbes doth figure sitting in the his
ge place of the citie.

And Paule in the last to the Romayns
saith. Marke them which cause division &
geve occasions of evill counterfettinge the
doctrine which ye have learned : what are
these divisions but those which Petre calls
with sectes. And Christ him self / behold here
is Christ / behold there is Christ. What mes-
amith this / evill occasions / but that which
Petre callith perdition / & that Christ hi self
callith deceavinge & seductio: what signifie-
eth this counterfettinge of doctrine but that
which Peter callith y prively bangeige in of
sectes. And Christ callith it y cominge in dis

name? Marke the proper & sure wordes of
 this prophete concerning y^e abominatiō of
 these false speakers / he saith y^e they take not
 arraye y^e doctrine of Christe / nother denie y^e
 learninge of the gospell (if thou consider the
 outward face) but that they set so it with occa-
 sions and dissensions with the rich in pros-
 cess they veruunt ad destroy the hole was-
 ye and gospell of the lord reseruing it only by
 name & title. Do not we see all these things
 fulfilled? sith y^e the church of Rome doth as
 beund thorough all y^e world with so many sec-
 tes of wo:kes & religions which deserue amō
 ge the self with extreme fyer & madnes by
 the which is expelled and put out the ri-
 ght way which bingith men to faith and
 charite? What faime they in these sectes but
 high & pure godlinee? Do not we also pray-
 se these wayes and auance the vnto heven?
 Are we not here taught to sticke and put
 oure confidence in oure owne merites / & not
 in the pure faith of Christ? yet in so moch y^e
 we have begon to sell oure merites to oth-
 er? Is not the faith and gospell transgres-
 sid and in maner destroyed? Therefore the-
 se ought not to be vnderstand of heretikes but
 of Bussoppes / Sheparden and religious
 se wyth their infinite variete ad diuersnes of
 sectes and wo:kes / which decaie & destroy
 them self and the people / with a false ad clo-
 dyd pope / teachinge nothinge lesse then faith

all styckynge to their awne woordes. And they
(blind them self) are the leaders of blind men.
What meaneth this y^e he doth not say they
shall denie the lord / but the lord which hath
bought. . . . With out doute he prophesith
that Christ shall be denied of them as touch-
inge iustification / not because they shall
plainly denie him (fo: then they shuld not be
false doctores / neither p:ecely bange in sec-
tes of perdition / countersettinge the doctri-
ne of truth) But (reseruinge the titles & nas-
ince) will go a boue to be saved by their aw-
ne sectes / and not by the faith in Christ Jes-
su / fo: Christ bought vs with his awne bloo-
de / that by the faith in him we might be
iustified. But the infinite diuersite of religio-
ns / wo:kes / and sectes / goo aboute to pers-
uade vs / that we must satisfie God with
oure actes / and deserue the Kingdome of he-
ven. All these sectes the Pope makyth full
of cloked hypocrisie / and reue noiseme by
his confirmation / while he doth stablisch
them as holy o:ders / and holsem ruelles to
live after / and makith men to put confidence
in them. And again that holye father of his
best beloued childer full blessing is streng-
hed and stablissed in his tyrannie. And (as
Mules do) in course one clauyth the other
So though they confesse in woordes the lorde
to be Christ yet they denie him in dedes. Of
whom they make vnto vs a nother Moses

Proverbe.

for he bought vs not with shedige his blood / that onlie he might teach vs to live well
 But to the intent that he might live and rasse
 igne with in vs / and that he might be oure
 lord & worke in vs all oure workes / and
 this is done by only faith in him. But they
 which now teach vs the gospell make Christ
 oure master / as a seruaunte which shuld rasse
 us with out and teach vs good / and not rus
 le with in vs and worke oure good dedes.

But it is well that they shall bringe ap
 the selues swifte perdition / for those dayes
 shall be shortenid / or els no flesh shuld be
 saved / which shortly we trust shall be per
 formed. Many shall folow their pernicious
 doctrine. And fewe shall be saved from
 their perditions / wherefore Christ in the xxiiij
 of Mathew doth counsell that they flie to
 the montaynes / and retorne not againe in
 to their howses. And Paule calleth them pe
 rellous tymes for this cloked hypocrisie and
 fained holinesse. But they object / the statu
 tes and ordinances are good / holie me did
 make them / as Augustine / Benedicte / Bar
 narde / Francisce / Dominice / and soch other
 To this I answer. That is eue it that Christ
 and the apostles meane / that these wo:kes
 shuld be lyke to those thinges which are tau
 ght in the gospell / for that they call counters
 settinge of the doctrine / and prevelye ban
 ginge in. By cause they take only of the sa

ii. Pet. ii.
 mat. xxiiij

j. Timo. ii.

Mat. xxij.

thers crables of wo:kes/and leue the faith
And so they rine bedlige with oot any iud
gement into all those thinges which the fa
thers (sumtyme erringe) have made and orde
ned (and no merocll for: it is prophesed that
if it be possible y very chosē shalbe b:ought
in to erreure) and folowe even the viter clos
se and face of this erreur/ for a good waye/
and so are conueied away from the gospell
and sayth by a soile and insensible decite.
And chiefly when the autho:ite of the Po
pe hath approued and allowed those wages
and hath cōfirmed and stablissed that mē
shuld put confidence in them/ yee and maketh
them necessary bondes/ which the fathers
did nother make no: kepe but with y libers
eye of the sp:ite/ binding no man perpetual
ly to them/ so: if they did/ with oot/ doute
they erred according to mannes fragilitie.

1. Petri. ij.

By whome the waye of truth shalbe
blasphemed/ which is the way of truth? Is
it not that which is cōtrary to the outward
face/ cloke/ and hypocrisse of wo:kes? Treu
ly the apostles did never institute and orde
any secte of religion/ But taught to every
man the only comen waye of Chursten faith
The waye therfore of truth is to beleue in
Christ. Who are blasphemers? truely they
w:ich denie y lord. And do not they which
thorow the autho:ite of the Pope crafe on
their leving. Bost their sectes / and prayse

they: orders/as holy/right/and holtsome/
 take awaye the prayse and glorye of y waye
 of truth/and applye the same vnto their o:rs
 ders: hath not his blasphe:mye so prevayled
 that the only clargye/and chertly the religious
 se be counted for the chursten: and the other
 are called openly seculare and worldly / and
 are counted for comen Jackes as they were
 elene out of y way of helth. And he that en
 tereth religion/is cracked/and belevid to go
 elene out of the world/synaffy it is persuas
 ded comenly/that who so ever wil be saved
 ought to emtare religiō Is not this a playne
 blaspheminge of the way of truthe? Is not math. xxiiij.
 this to teach that Christ is here and there?
 Is not here the way offaith despised & left
 and in his stede taken/the secte and supersti
 tion of workes? Is not this the waye that
 teacheth vs to forsake the faith in Christ and
 to cleve and put confidēce in oure awne wor
 kes? Do not such hypocrites so shine and
 bere rule in the world/that the simple chur
 sten in the faith are counted (in comparison
 to them) but durte and filthe of the strete?

But let vs go a litle farther/yf any man
 wold rise and presume to reprehend these
 wayes chosen of men/or as the apostle cal
 luth them in the .ij. to the Collossyans/cho
 sen dolines/and wold teach that they were Col. ii.
 the pernicious wayes of sclaunder/confir
 med of the Pope and aunsaied of them/

to destroy the faith / to evacuate and sette at
nought the gospell / to seduce and deceave
the soules of the chursten. And that the chur
sten faith is only the waye of healt / what
thinke you they wold do to him? Shuld he
not be called seyhondenth times heretike/
a thousandetymes Antichrist / Satan / Sea
vill / schismaticke / and soch other: yees truly/
there were no name of hate / punyshtmentes
and blasphemie / ynough for this mishevou
seminie of the churche / this folish har
dye despisare of th: fathers / this pestilent
deceaver of the people. And yet this is no
nother but that Petre doth say / by whom
the waye of trueth shalbe blasphemed.
Wherfore: for the way of their vanite is co
mended / as the. ix. Psalm doth saye. By
cause the wicked is praysed in the desires
of his soull / and the vniust reioysinge in
him self hath blasphemed the lord. How ef
fectuously doth this churche of the Pope ful
fill this prophesye now adays / which also
accomplisheth all thinges that were writte
in the prophetes / of sorte false / and lyinge
prophetes / masters / shepardes / instructores /
which have infinite other names. And these
shuld have the cheffe ruel and imperye to
wardes the ende of the worlde.

¶ Petri. ij

¶ Psalm. ix

¶ Petri. ii

And thorow covetousnes shall they with
fained wordes make merchandise of you.
This is so evidently done / by bullys / Pars

Dones / Secrees / Prestes / and soch other /
 that this place needith no glosse / what is
 nowadayes the effice and administration of
 the hole clergie / But covetousnes : And y
 with dissimulation. Not only pretending a
 cloke of godlines / but also defiling by abus
 sion the holy and pure wordes of God / for
 they do all abuse these wordes / God / Christ
 the Spere / y Church / Righteousnes / good
 workes and Merites . For they do not ap
 plye the to sayth / but to their awne actyde /
 so y y people vnderstand the fare otherwyse
 the y scripture meanith. It is fained what
 so ever they preach / for they preache not
 faith / if they did preach faith / their sectes
 shuld sone decay and vanissh awaye. In the
 meane ceasone they have deceaved the peo
 ple / and brought them clene out of their min
 des by their clokyd insuasions / and despoile
 them of all their goodes and possessions .
 And live them self with full stuffed belies /
 idle / riche / mighty / full of honour / and ves
 ry gloriousse. And yet the holy name of god
 must serve these monstres / for they must be
 callid holy & religious But let vs returne to
 Daniel / where we shall here moare of this
 obbominable kingdome / for this shall be
 sufficiēt for a prophemye. And truely he doth
 declare vs a marvelous and monstrous kin
 gdom / which utterly can be applied to nos
 ne of the kingdomes that ever have bene in

the world / nor shalbe. Bycause that he pres
vailith with soch armure and strength / as
hath not be hard of / goinge a boue new thi
ges. And trewly all that he doth are new ad
meruelouse.

**There shall stond a kinge migh
ty in faces.**

¶ Hierome did traslate it / onshamefacyd
but the hebreu doth say mighty in faces. A
kinge shall stond / he meanyth not one pars
son but a hole kingdome / nother vnderston
dith he a shorte ceason of that kingdome /
But a great and longe succession of kinges /
for Chust saith / when ye shall se a domina
tion stonding in the holyc place / that is to
say / fixed / stablissed / and strengthyde by ma
ny adherentes. And Paule makith the sona
ne of perdition no: to god / but to synne in the
temple of god.

Here is a meruelous power of this migh
struous kinge / which is mighty not with
hornes / nother nayles / nother sword / nor ar
mure. But with faces / fare vnlke all other
kinges. Nother sayth he mighty with one fa
ce / but with many faces. Wherefore this pro
phecye can not be applied to the Turke nor
ther to any kingdome which is gotten with
strengthe and armure / for soch are figured
by rethe / hornes and nailes. Nother is it the
kingdome of Chust / which (clene with our en
outward face) consisteth in y^e spirit. And figh

the with a spirituall home/which is y word
 of god. So that this kingdome shal nether
 be spirituall nether seculare/nether gotten by
 any soch p:ovidence. Wher with the crewly
 with faces/y is to say by outward clothinge/
 apperance/and pōpe/a to use fewe wordes
 with superstitiōs/custo:nes & ceremonies
 which are shewed outwardly. In clothinge
 meates/persones/houses/behaviours/and
 soch like. Amōge all these faces & apparens
 ces/superstitiō & h:ypocrisye(which is a cloke
 of godlines & a face of religiō) is most mighty
 & acceptable/& therfore it is most noyso
 me/for y wordly faces and buetes/whether
 they be of maidens/yonge mē/ri:ches/frēdes/
 playes/o: what so ever they are/do not so dra
 we/take/& hold mē. But these ther ceremo
 nies/by cause they cōterfet godly thiges & pre
 tēd outward tokins/of thinges everlastinge/
 they take & deceave thē y are most wyse/hō
 ly & mighty/yee & somtyme the verye chosen
 children of god. There fore it is verye plai
 ne & evidēt y this kinge shal be Antichrist/y
 is to say an adversarye to christ/& his kingdo
 me/fo: Christ is a kinge mighty in trueth/an
 extreme adversarye to faces & clokes/as we
 se in y gospell. And this kinge is mighty in
 faces/an extreme adversary of y trueth/ther
 fore it is not with out a greate cause y the
 apostles Petre & Paule/do so oftē remēbre us
 of this worde/trueth/& feare us frō y faces
 fo: so Paule did prophesye in y secōde pistle *ii. Timeth. iii*

¶ Timothy. liij to Timothy expounding this place. Men
shall be lovers of their owne selves / it folow
with havige a similitude of good liwige / but
have denied y power there of. Now let us co
sider the Kingdome of the Pope / and first y
face of the persones / tel me yf thou ca what
impery ever had soch and so many clene dee
re ad appareld felowes / first loke on the Pos
pe him self so proude and glorious with his
ad. crownes / with his meruelouse pompe &
apparell / and noyse of his howsolde / then y
Cardinalles with their pompe and riches /
which are not fare be hind y other / for this
most wretched kinde of me maketh him self
equalle with kinges. After them consider /
the Patriarchas / Primates. Archbushops
pes / suffraganes / Provestes / Deanes / Cas
nones / Vicars / Officialles / Scribes. And
who is able to numbre that sower sortes ad
orderes of the religious. And these are they
in whom men bothe that the state ad health
of the churche dothe consist / here behold the
most holye decrees of oure holy father y Po
pe and wherof they entreate / do they not all
entreat of this to stabliffh their owne profi
te and Kingdome? They say them self that
they are so necessary that with out them the
churche ca not be ruede / Nevertheless Christ
and his apostles did rule it with the truth
and that fulwell. Nothwithstanding any profytte y
cometh by the other to y churche or to y word

of god but rather moch hurte Vndſtand you
now what is this finge myghtye with faces?
The vndſtand you alſo. What is the abomi
natio ſiddinge in y^e holye place / yf ſo be you Dante. viij
Math. xxv.
cōpare to gether their cloſinge & hypocriſye
with the truth and godlines of the apoſtles

And the Hebrew word that ſignifieth
myghtye / doth properly meane a naturall
ſtrengthe / and not a violent and outwarde
power by the which we defend our owne
goodes or perſequute ether. But even as we
ſpeake of the ſtrengthe & power of herbes
ſignifying his naturall might in operation.
Euen likewiſe the naturall power of this
finge is nothinge els but a cloſe / a face and
a viſar / which is multiplied and encreaſed
by infinite meanes / of the which thinge Ju
das y^e apoſtle did prophesye on this maner
They have men in greate reverence be cauſe Jude. i.
of advantage. And James in the. ii. have not
the faith of oure lord Jeſus Chriſt in reſpec
te of perſons. And againe Judas / there are Jaco. ii.
certayne craftely crepte in of which it was
writen a fore tyme vnto ſoch iudgemēt / they Jude. i.
are vngodlye and turne y^e grace of oure lorde
god vnto wantannes / and denie god the on
lye lord. And oure lord Jeſus Chriſt. Neither
here will I improve & forſake ſaint Hiero
trāſſatio which caſteth him vnſhamefaced /
for there he plainly declarith y^e presumption
of theſe hypocrites / for ſcant any man can

bdeve/howe sure/bold /and presumptuous
 this face and cloke of godlinesse doth mas
 ke them / for they count them self / above
 all men most worthy heven and (as the pro
 phete sayth) they set their neste amonge the
 sterres / finally they are come to soch vn
 shamefacednes that they have compassion of
 the other multitude /and / deuouringe thes
 ir possessions and howsses) communicate
 and sell on to them their merites. And for
 me (as the Pharisee did to the Publicane)
 do craue on them self revilinge the poore peo
 ple. In this sence samede he to speake wh
 ich translated the .xxi. of the proverbes on
 this maner. A wicked man doth boldly and
 with out shame stablish his countenance/
 which in the Heb:ew is thus. A wicked
 man is mighty in his face/and a righteous
 man doth directe and order his way. As
 though he shuld say. the wicked man is sur
 re and rureth all his confidence in his out
 ward face of godlinesse. But the righteous
 man doth ever proeede and go forward to
 that y^e is he for him/as the pposile teacheth.
 And his securite is well described in the
 x. Psalme where as it is saide. The wicked
 man sayd in his herte I shall not be mo
 ved fro one generatiō in to an other. I shall
 be with out euill. And againe. Thy iudgmē
 tes are take away from his face /soch a sa
 ing hath Esaias in the .xxviij. and speaketh it

Psal. lxxxiij.

Luce xviij.

Prover. xxi

Philip. iij.

Psal. x.

Esaias xxviij

on the wretched that were in his tyme which
had made a bargane and a greement with
death and hell.

Let vs now consider certayne other fa^{ct} **The seconde**
ces which stablish the power of this kinge **fact.**
dome. Here present th^e self. The riches of
the church/the patrimony of Christ and spiri
tual goodes/for the power of this kinge
dome doth make temporal goodes spiri
tual/wordly goodes the treasures of the cha
urch. And bodily goodes heavenly/with thes
se is their church endowed/garnished and
glorified/in so much that the greatist pars
te of their clothes and faces consist in thes
se / shew me what emperoure ever had soch
aboundance of riches. Every man know
with that more then half the riches of the
world are possessed of the spiritualte/so ma
ny cytes/castells/dukedomes/kingdomes &
countres are incorporate to this kinge. The
imperye of Rome did only take a tribute/&
custome of his subiectes. But this king cha
lengith y^e hole goodes & substans of the wh
ich are subdured vnder his magestye to be
his private/& at his pleasure/which of the co
souttes that ever raigned in Rome may be
compared/to one of these Cardinales/or arch
bushopes? Truly there is no impery that
hath so many pances/so many lordes/soch
aboundace of riches/soch superfluite & soch
glorie/how be it they not satisfied nor content

with all this/which is as we have sayd the
half of the churche/presume to claime the
seculare riches / goinge aboute to despoyle
them of their rudes/powers and offices/at
their pleasure/and subdew to them selfe Co
untries/provinces/Cyties/Castell's and tow
nes/by their awne authorite / finally to rule
in every place where it plesith the/and if any
men resist them/they wropper them to gether
in batelles and other troubles. Other with
their awne sodayars /so: els they sturre priests
and officers to distord against them / & will
never leue them/untill they have had their
plesures.

Neither yet is this kingdome of faces co
tent that he hath obteyned all the riches of
the hole world to be his awne but beether he
hath proceeded that he hath brought to passe
to claime all thinges iustly/hew ofte & ma
ny tymes as he listeth /so: the Pope sucketh y
swete from the Bishoppes. And the Bish
shoppes serche the Curates purses/pretendis
ge infinite titles to robbe them / as institus
tion and induction/the first fructes/synage/
and porsy with soch other. This can not
they pay excepte they dispoyle the people/&
by cause their thefte shall not be openly kno
wen / they cloke it vnder goddes lawre. And
say they must pay open tithes and p:ueytis
thes/and sell them the sacramentes. And
by cause that falsshod shuld not come to

light / they kepe them from lookinge on the
 scripture. So the Curattes ad the religious
 do swalowe ope the people that they may fill
 the Bishopes and their selues. And this
 crafty theste doth the Pope exercise by the
 which he hath stolen half the goodes that
 are in the churche / the other partie hath he ra-
 vished with Pardons / Bulles / Confessio-
 nalles / Privileges / Dispensations / & who
 is able to numbre y^e titles that he hath cras-
 telye invented to delude and blind the peo-
 ple / that he might the more frely / dispoſſe
 them. And all these thinges do these faces
 worke yee and be encreased continuallye / y^e
 they may so worke from day to day. These
 are the holy / meake / and faythfull offices of
 Curattes and heedes of the churche / with the
 which they shine as the lightes of the world
 he is holden a cursed which saith not that
 these are good and well done / and suffereth
 them not to engrosse all thinges for to en-
 crease / garnishe / and strength their holy
 churche / trewly these passe the superfluites of
 the Perſes. The ryches of y^e Romaines are
 nothinge / if thou consider these golden sees
 and floudes of silver. And I pray the what
 profite cometh on the? Wherefore serve they?
 Are they distributed amonge the poore and
 nedye? Nay trewly / but rather in to the vices
 of sodom and Gomorra / and soch other ab-
 ominable offenses / how be it why bringe I

in soch light examples: for the thinge it self
passeth all beleve/all sense/and all wordes.

And yet to stablish & strength this kings
dome of faces these helpe much. Insomuch
that it is a lighter offence to kille/to do ad-
voutry/and to steale /but what for these tri-
fulles? I say it is lighter to blaspheme the
name of god/to be periured /to have denied
y^e faith/all though these are counted but gas-
mes to the then (tho:ow the entisement of y^e
devill) to have hurte a clerge/o: to have dimi-
nished his goodes to y^e value of one / half-
peny/so holycare their abominable thef es it
is opely spokē with a terrible an ferfull no-
yse that many have sodaynly perished and
cheffe pances / & that no mā escapith with-
out sclawnder/which hath other touched as
ny of their possessions /o: els hath not ho-
noured them accordingly. They undersiend
not that these are workes of erreure in the
signes and false myracles of sara/ sirb that
therfore will chawnsen to them that rous-
che these/not that they are holy / but rather
by cause they are so cursed & venomouse wch-
ich are gotten by soch myschecious craftes &
horrible thestes/that it is very noysome/ye
deathe to a goodmā to touche the/all though
they be prosperouse and greate solas /to the
that stele them / to them which consente to
the theste / to them which support this roba-
bers/and to them that are partakers of this

passage/for they fare well / and live voluptu-
ously. They are full glorious. And after
their death/they are lueried with all solim-
nite and pompe/with graven signes and is-
maes / founding perpetuall memorials to
obteyne beven with all which they hade no
leysure to geate will they were a live/for the
ir greate besittes in these their holy matters/
ad so in the meane ceason against thaire will
are compelled to go to hell.

After these glories and honours of y chir-
che/that is to say the faces which are prepa-
red full religiously for the praysse of god the-
re folowith an other face which is of hous-
ses/raleses/ad soch bildinge/for as the fas-
ce of riches doth garnisshe the faces of the
persones /with oute which y persons shuld
seme but vile. Even so the face of bildinge
doth setfurthe the riches / for the riches are
counted of no reputation /except accordins
gero them their places befaire /clene / and
glorious. Tell me here also yf you can
What nation is so proude so glorious /
so byghe minded /q so prodigall in bilding
ge / or who hath so many habitations / as
this kingdome of faces? Is not the most
fructfull grounde theirs? Are not the
best places / the strongest holdes / and most
pleasante dwellinge houses in their haues?
What delicates or dainties / what shynge
and clenlines in all the world may be come.

The thirde
face.

pared to theirs? They build/as though they
went aboute to prepare a perpetuall paradise
for them selves in this world. Consider the
palaces of the most reuerend Cardinales
which they possesse for the glorie of god/ and
honour of the churche. And how shalt be a
shamed to comper the palaces of kinges
on to them. And it is no merveil for they be
thesuccessours of the Apostles and the true
churche of god/ therefore they must bee equall
with the kinges / yee their superiours for the
Apostles were fishers. But let vs passe these
thinges/and touch other that are not so holy
for these thre/apparellinge/ riches / and
palaces/are counted most holy thinges/ for
what a multitude of lawes be there concer-
ninge dignities/preferrmentes/prebendes / iug-
mentes/courtes/privileges and soch other/
which aswell agre with the churche/as Chast
doth with belial.

ij. Lxxii. vi

The fourth
face.

The fourth of these faces/is their vesture
clothing and garmetes. By the which this
wicked abomination doth chiefly of all defed
him selfe/for who is he/that this redde cape
this. ij. horned myter/and purpurr batte/ do
not make proude/holy/and worshipfull? how
say you to their mules trapped i gold/theye
gownes sett and adomed with gemes/and
all precious thiges? And their variete in all
pointes with which they have seperate the
self from the seculare and comen clothing of

they be churche as from a prophane and uncleane
 thinge: And it is the greatesse offence that
 they can be to touch their shaven hedde/ & their
 handes which are cōsecrated with that blis
 sed oyle/ of their awne halowige/ happye is
 he that is found worthy to be admitted to
 use them. And as for the habites of the res
 ligiouse though they do stablish this face
 greatly/ yet they them self do in a maner ab
 horre them. Here maist thou se/ if one offen
 de in these habites and vesturs what great
 sinnes spring of it/ what scrupulosyte of cō
 science/ and what cases reserved. What for
 nication thinkest thou may be compared to
 this transgression/ if one of their shavelins
 ges go not to the barbar/ in a hole month?
 what murder/ if he minister at y altar/ with
 oute a stole/ with oute a phannen/ or wāt any
 pece of the garment depueted to his office?
 O this is a worthy religion/ and a meete ho
 nour/ to soch sanctes. Here lawres/ statutes
 maners and customs/ dispensations/ irregu
 larities/ and soch other abominatiōs (which
 wold cause a man to cast his gorge in res
 membring them) have their full ruel and im
 pery/ here in/ consisteth the godlines of the
 churche. These be the holy and pure churche
 of god. Amonge them the sprite continueth
 we must beleve that these can not erre/ & for
 no nother cause but that they are shaven/ &
 so clothed/ and caried aboute on mules and

charettes/all though thy be never so wecked
never so ignorant in scripture / yee though
they lacke their comen senses / and be moare
rude the asses of archadie. This face dothe
so holden them that they dare presume to do
all thinges.

EYe se how the successors of thapostles/
and the vicars of god in the erth / take their
crosse upon them / and folowe Christ.

The. v. face

The fift. This is a goodly craft to lese
and consume mony / in bilding / settinge up
garnishing / and makinge riche Monasterys
es / Chapelles / Temples / Altars & soe other
wo:kes / for here the most holy laces of y
Pope / Buires / ad scales (not one way) tra
unt becom to them that put to their helping
ge handes / and to the foundars / here are ye
taught to trust in youre wo:kes. Here are in
numerable treasures gathered to gether for y
house of god / here the greater / the more go:
geous / the richer / and better garnished hou
ses they bild / the more christe they are. And
they do better (as they saye) which geve
their almes to that / the they which distribu
te it to the poore and ned y. Noether bild they
that it may be a mete place to here y word
of god. But that they may be sene of god
and men. They bild a house for god which
sith that one he did denye by sanct Stepha
in the. viij. of the Actes / and longe before him
by Natan and David to dwell in temples
made with mannes hand / yet now (like an

Actes. viij.
14. 15.

outlawe he beggeth of vs houses for him-
 self and his sanctes. And oure most holy fa-
 ther the Pope with his Bussoppes doth
 not only confirme the wayne and solish min-
 des of the people with his halowinges/blis-
 singes/freedomes and protections. But also
 pursueth/and condemned/with curses and
 imprecations with threatninges/and great
 sentences them that violate/despise/and
 abuse these pharasyes/as it well decumeth
 the godlines of these faces. Thus he mooveth
 & entiseth men to it. Out of this sprangeth
 not a small part of his most holy lawe
 which vexeth the world with solish and scru-
 pulous consciences marked with an hott yere
 In the meane season what is done concer-
 ning the word of god and y faith? Let god
 take hede to that in his kingdome of truth
 As for this kinge muste his kingdome of fa-
 ces well ordered/and see it a loft with all
 y craftes and strength he may. Tell me what
 is worshippinge of wodde & stones if this be
 not it: truly god commaunded not these supers-
 titious ceremonyes/but rather these thinges
 that he commaunded by these are transgres-
 sed and destroyed. The sext is not one face
 but a hole forreste of faces/touchinge all y ho-
 ly workes that are done in the temples for
 lustere/and avantage. Here are matres/paine/
 and houres/rored out and mumbled uppe
 with greate labour/so that they are never
 prayed. How be it they are encreased days

1. Timot. liij.

The. vii. face

The sacramē
tes are incre-
ased.

ly with other houres of the blisshed virgin ad
of the holy crosse/ & with the noyse of those
verſes which god in y prophete said he wold
not heare. There is no ende/ & whocā rehers
ſe with how many lawes (that is to ſay aus
thors of sinne) & ſcrupuloſite of cōſciēce this
one worke vereth & is vered? There are ad
ded voices & ſonges of infinite kind & vari
ete. ſo: y o: gances & all iſtrumētes of muſike
ſerue for this ſace. I will nat ſpeke of chale
ſes images/ ad veſſels that they uſe of gold
ſiluer wodde/ then/ vailes / copes and veſti
mentes and ſoch other o: namētes with out
meſure and numb: e. Lightes/ lampes / and
ſoch like. And to be ſhort: here have they
increased the ſacramentes/ Confirmation/
Orders/ Matrimonye/ ad Anclinge/ good
lod: / what a wholepole have they made
to deuoure mony/ & mēces ſoules / who can
bere in memo: ye the lawes which are mas
de that theſe thinges may be executed
religiously? And theſe thinges thinke they
ſo expediente and nedeful to the Chriſtens/
that they wiſſ ſoner fo: geue ad voutrye then
one of the offences which is committed a
gainſt the leſte of their holy lawes & ſaces.
Yf oure moſt holy father hade left theſe and
all y other ſaces ſre & accordige to y goſpell
had leſte vs all equal/ we ſhuld have had no
ne of theſe innumerable ſinnes/ ſo: where is
no lawe there is no trāſgreſſion But now he

(abysinge oure scrupulous consciences) hath
 ordered and made infinite lawes/and tho
 row them infinite sinnes and condemnati
 ons/and this is the cause that Paule cal
 leth him the man of sinne/and sonne of per
 dition/that is to say a wilfull maker of law
 es/and most vngodly in thinges that we
 re made fre by Christ to all faithfull. Here
 shall I be condemned of the sodiars and
 company of this holy father and shall be
 called a fauto: of Walde and Wiglese/bow
 be it Daniel comforteth me which saith in
 the. xj. against Antichrist on this maner/he
 shall wor:shipp in his bildinge the God of
 Naozim/and the god whom his fathers
 did not knowe shall he honour with gold sil
 ver/precyous stences and other glorious ri
 ches. And he shall labour to stablisch Nao
 zim with the strange god whom he knowith
 not/and he shal encrease glory/and geve the
 power on many thinges/and shall diuied
 the erth frely. It is sufficient for me to know
 that all these thinges are fre and not neces
 sary for my healib/and therfore that they are
 nother necessary preceptes nother yet profi
 table/but only so fained by most cruell wes
 fednes and ty:anie of Antichrist to thertent
 that sinnes and cōdēnations might be multi
 plied/they are but faces and not y very body:

ij. Tess. ij.

Dani. xi

The seventh face may be called the hole
 abuse of the masse wyth his solēntes/with

The. vii. face
 The abuse of
 the masse.

vigillies/with yearmindees/foundatiōs/bue
riaffes/and the hōlc besines that is done
for the deade/for what is in it but a face ād
cloke of godliēse which deceaveth y^e people
ād swalloweth up theyr mony: we have now
adays no masse for the intent to be partakers
of the altare and to heare the gospell/ & yet
this is the cheffe cause of the masse/ but we
use thē as good workes rather for them that
are departede then for the quicke/ reserped
that quicke prestes gett them a substāciall
levinge by this office/ finally we use it as
thowgh it pertayned no thinge to commun
on. They fepe the sacrament/ after masse to
ministre to the seake/ and here it a boue in
mynion pires as thowgh it were a thinge to
wonder at. All these are the inoētiōs of mā
and were never commaūded of god/ nother
are they necessary/ but rather wicked ād for
bed/ chesly those that pertayne to the masse
But this most holy fontayne of sinne / and
perdition causeth them to be necessary. In
so moch that he shalbe counted an heretike
that wil once quarrele against it.

The viij. face
Fastes

The .viij. face/ is the choise of meate and
fastinge which are indifferent for ech day.
But now a dayes men fast on y^e maner not
that y^e flesch shuld be mortified/ but because
it is a good worke to have fasted this day/ &
to have abstayned frō meate this day/ & that
day/ so that they may descrybe heven whan

thinge is this but a weked face: of whom **Timoth.** Paul prophesied in the. iij. of the first pistell to Timoth. commaunding to abstayne fro meates/ which god hath created. And in the. iij. **Gala. iij** to the Galathyas/ ye observe y dayes / and moethes/ & times/ & yeares. I feare of you lest I have bestowed on you labour in vayne

The. ix. face I couthe this mischevous multiplication & encreasinge of these weked holy dayes/ for now a dayes oure most holy father teachith men thorow idelnes to serue god/ y is to say as he expondereth it him self By intermission and ceasing fro all bodily wo:kes. And yet all dayes of god are ordeined fre both to labour and cease fro labour indifferently. Amonge these / festes / so me are principale/ some duple and so forth/ as y fest of corpus Christi/ of y Visitation/ & Conception/ of oure lady & of y apostles/ & soch other/ yf any presume to breke these/ or els kepe the with a grutchige harte (thowgh they be in deade but folish/ vnprofitable/ & vaine precentes) they wyll geve sentes & affirme boldly/ y they sinne greuously/ & bryge their soules in to vtter destruction.

The tenth is the excellent (al thowgh it be fained) keepinge of virginite & chastite of y religions/ which trewly semeth in y face a godly & heuely thinge. But it is a deuylsh of y which it is spoken in y. iij. of the firste pistell to Timothe. forbiddinge to marye **Timoth.**

anie. xj

where as againe our most reuernde father/
maketh that thinge necessarye that Chaste
wold have fre/whereof Daniel in the. xi. spe
keth he shalbe desirous of women. Here Da
niel meaneth that he shall refuse and abstaine
from mariage for a cloke of godlines /and
not for love of chastite.

The xi. face.

Relickes

Pilgrimages

The. xi. is the worshippinge of relickes/
truly this is a proper and most fructfull
cloke of advantage. Out of this were inuena
ted innumerable pilgrimages /with the whi
ch the folish and vnlearned people might les
se their labour /mony /and time /nothinge in
the meane ceason regardinge their house/
wif /and children /contrary to the comma
ndment of god /or els might do moch better
dedes to their neighbueres /which is y^e pre
cepte. As for the worshippinge or visitinge
of relickes is nothinge but even the very min
de and affectiō of mē. They wold make sanct
Hierome / the beginner and autho^r of this
thinge /which writinge to vigilantius entes
ded nothinge but that men shuld not rebuke
and despise relickes. How be it they do so
fare abuse his authorite /that they will have
no mesure in worshippinge them /they will
have no worke prepared above this. They will
have none compared on to it. And it hath so
prevailed / that it is come to vowes which
can not be dispensed with nor of y^e Pope him
self (excepte thou have a bagge of mony) But

over.

what a foliſſh vowe is it that is thus made
againgſt the precepte of god. This paynted
and bewtifull face doth ſo fare deceave men
that it is not counted an offence to leue the
charge of his wiſſe and children / but rather
a great merite. O what a blindnes is this.
In this face I may numbre the ſectes of
brotherheddes which were invented by the
ſingulare proviſion of ſathan to deſtroy the
noble and cheſſe brotherhed of faith & cher
rite / for theſe alſo are confirmed and ſtabliſhed.
ſſhed / vnder the names of ſanctes / and in y^{des}.
reverence and worſhupe of relickes. Of their
aboſe it is ſpoken in a nother place / and nes
de it were to make a hole boke apen this
monſter.

The. vii. face

The. xij. and laſte (for I wiſſe leue the reſi
dew to other mennes coniecturinge) is the
very confuſed clowde and opened gate of
hell / which hath a mervelous and pleaſant
face to loke apō. Theſe be the univerſites in
the which periury and the aboſe of the na
me of god are the enteringe in / & afterward
their converſation is moſt fre and at liberty
vnto every miſcheſſe / yet vnder theſe ſinnes
ad perditions / there is promiſed ſcience &
wiſdom / with titles and degrees preſcribed
vnto them in ſtede of a rewarde. And what
performe they at the lengthe? firſt the moſt
cleneſte & quicke witted yonge mē of the chri
ſtente here are defiled and deſloured / & caſt in

Univerſites.

Aristotle.

to the wide throte of hell / so that Iudge
this perdition was figured by y^e idelle Mo-
loch/to whome men were wont to do sacris-
fice with their deariste and best beloved sons
nes and daughters. After y^e the most christe
wittes are occupied / yee blinded and op-
pressed with Aristotle and other gentiles ad-
mēnes learninge. And for the word of god/
the traditions of the Pope are taught and
handeled. In so much that utterly to sub-
verte and put downe the gospell Sarbā co
wold never have found a more soyle and cras-
tye invention / nother yet of more power and
value / then to bild vprye universites / where
as vnder the title of christiane learninge is
nothinge taught but that which is most re-
pugnant and against the chastyen faithes/
wherof we wold speake very many thinges
if tyme and leysuer fauored vs. And oute of
these caves and denmes ar: they called to be
gouerners and curattes of churches / when
they seme to chouse the best. And treuly vns
to me this last face and cloke doth appere
most noysome of all / for this only hath y^e title
and name of the worde (and all the other
have only the title of example) and plainly is
the scole of hidor: y^e is to say of surrell dis-
putations / of the which we will speake aroo-
ne. And the most hurte and damage consis-
sithe vnder the title of the worde / and for
to teach other thinges in his stede and nas

me/fo: such y face of example is formed & sta-
bliss hed apō y face of y worde it wold sone
decay if y true word did purely raigne. Be-
sides y the face of exāples doth only decea-
re y maners/ but the cloke & face of y worde
doth overturne & destroy the faith. And if y
thorow the grace & providē of god/ the vni-
versites shuld receave his word/ good lord/
how sone shuld the Popes imperye with all
his faces decay & periss/ for this one cloke
and face is the very up holder/ Bones /and
holepower/ of all this kingdonne of faces:

This visare and cloked face as I thinke
was prophesed in the .ix. of the Apocalips **Apocalip. ix**
ses whose wordes are worthy to be rehears-
sed/ and some deatt to be interpreted/ for he
santh. And the firste angell blew: & I sawe
a starre fall frō hevē on to the erth/ & to him
was gevē the kaye of the bottrōlesse pytte he-
re will I sumwhate take myn awne minde
& expositiō. It is evident that angelles thos-
row all the apocalipses do signifye y buss-
hopes of the churche as it apereth by the se-
cond and. iij. chapter /where it is witen to
thē angell of Ephesus/ & to the angell of Smir-
na/ & to soch other. Now y other kinde of an- **Apoca. ii**
gelles that blowe the trompettes/ which (as
it is shewed in y. viij. hath sevē heddes can
be applied to none but to the Pope of Rome **Apoca. viij**
for it is not witen that any other do blowe
trompettes / for to blow a trompett (as the

agreinge of the place/and the termes folowin
ge do specifie) can be nothinge els. But to
make decrees/which thing no man hath ta
ken upon him at any time /but the Pope of
Rome/Neither is it written without a grea
t cause that they prepared them selves to
blow for these only Popes have ever hade
an impatient furye/ad onquert tyrannye/to
make lawes and subdew other vnder them.
But let vs retorne vnto oure fyfte Angell
which is the first of the thre that shuld brin
g in .iij. woordes/apd the erth this is he wh
ich first did ordene and stablisshe vniuersities
whom it is not easy for me to name/the sto
ries do so differ and dissent. But who so ca
re he was let him be the starre that fell frō
heven to the erth/whether he were Alexan
der of hales/o: els (which I soner beleue)
sanct Thomas / which after the vniuersities
approved and the trompett of this Angell
other was the first/o: els y greatist author
to bringe in philosophye amonge the churche/
beinge a subtyl ad very craftye disputer(ye
very Aristotel him self) into whom as in to
the erth he fell from Churche in heven /groun
ding him self upon the autorite of the most
vngodly and wicked Angell which did as
proue soch maner of studye / he toke the Fas
se of the bottomlesse pitte/and opened it / &
brought out vnto vs philosophye which a
litle before was deade and comdemned by

Saint Tho
made aquin
no.

the apostles / and from thence did ascend the
 smoke of this pitie that is to say very wors
 des and opinions of Aristotle and other
 philosophers as it had bene the smoke of a
 greate furnace / for philosophy so did prevail
 le that he made Aristotle equale with Christ
 as concerning authorite and faith / where
 with was darkened the bright sonne (of ri
 ghteousnes and truth Christ / for in the stea
 de of the faith were brought in morall ver
 tues / and for the truth infinite opinions)
 & the eyer / by the reason of y^e smoke of this
 pitie / that you myght understand / that it
 was not an eclipse of the sone / but a darkes
 nesse both of the sonne and of the ayre thos
 row the smoke that ascended from beneth /
 that is to say thow mens traditions and
 learninge / Christ and his faith (which are
 the ayre and sperte) be oppressed and darkes
 ned. And there came out of the smoke locu
 stes vpon the erth. This is the people of the
 universite which is rootide and brought up
 pe in philosophye and are called with a pro
 pre name locustes / By cause they folowe the
 Angell of the bottomlesse pitie / which is y^e
 Pope clene forsakinge their kinge (Christe)
 and flye on swannes / as it is said in the. iij.
 of the Proverbes. And then they despoile /
 and burne vpe all that is giene / in that pars
 le where they sitte so that the gramarians
 suppose that they are called locustes a loco

Apostles

say

p

Locustes

Prover. iij

isto which signifieth a burned and werhes
 red place. So this people burneth and cons
 sumeth the hole grene sprunge of Chast / y
 is to say / the fructe of faith. And to them
 is given power / as the scorpions of the erth
 have power / that is to say to wound the cons
 science / for after that the grene and flous
 shinge frute of faith which healeth the cō
 cōscience is withered and destroyed / the
 cōscience cā not but be hurte And it was said
 on to them y they shuld not hurte the gras
 se of the erth nother all the grene nether all the
 trees / that is to say the chosen / for they shal
 not hurte all men. Nother naturall locustes
 do hurte all grene / but some certaine places /
 like wisse here / but only (he saith) those men
 which have not the scale in their fo:hedes
 des / that is some grassee / and the which has
 ve not faith which is the scale of God that
 we beare in a pure conscience and fre cons
 versation.

The scale of
 god.

morall philo
 sophye

1j. Timo. 1ij

And to the was commaunded that they
 shuld not kille them / but that they shuld be
 vered. v. monthes. And this as I suppose
 was spoken of morall philosophy / which
 syth it doth not teach the true knowlege of
 synne it doth not kille as the lawe of God
 doth / but only with vayne affections doth
 veyre and pryke them. Ever learninge & never
 attayninge the knowlege of truerth / for they
 that are filled with the lawe are quickened

Againe with the everlastinge spere/and are
 not vexed. v. monthes /that is to say thorough
 all the tyme of their sensuall lyffe/in the whi-
 ch morall vertues rule. And we se all mor-
 rall diuines to haue a paelous and vexed
 conscience/full of scrupulosite/ & neuer quiet
 which nother can attaine good nor euill. Ther-
 fore it foloweth/and their paine was as the
 paine y cometh of a scorpione when he hath
 stonge a man/be hold the prickinge of the con-
 science/he expoundeth that/which he spake
 of. That they are not holisomly kild / neither
 quickened spirituallly. And in these dayes
 shall men seake death & shall not find it/they
 shall desyre to deye & death shall flye fro
 them/that is the death of sinne which raige-
 neth & is over quicke / stiking in the conscis-
 ence/and yet is it not knowne to the pointe
 as it ought to be/for if it were well knowne
 it shulde some perisshe and deye. But this is
 not the office of the Eunikes of Aristotle/but
 of the lawe and spere.

And the similitude of the locustes was li-
 ke vn to horses prepared vn to battell/that is Battell
 of soile disputations and brawlinge scole
 maters/which in an allegory are call'd ba-
 telf for they are ready to dispute on this side
 and that/with it & against it. And on their
 heddes were as it were crownes / like vn to
 gold/they be/names and titles of degrees.
Our noble master / humble and enuoyth

Faces

professo: of divinite ad so furthe. And thes
ir faces were as they had bene the faces of
me/for their doctrine and liffe was not gos
verned with the sprete of faith/but with the
rightinge and information of their
naturall reason. Aristotle the light of nature
re lighteninge them. And they had heares as

Heares

the heares of women. Phylosopby bangerth
forth weke and effeminate prestes / which
are all given to pleasures and superfluites/
in whom raigneth nether sprete nor manlye
wis dome in Chast / fo: heares do signifye
prestes as in the .lxxij. Psalme / and in the
iiij. of Esai / and other places. Neither is it
lawfull to be a divine except he be soch a
preste first. In so moch that devines are cos
menly evil spoken of among the comē pes
ople. And their teth were/as the teth of lys
ons. Consider duns men among all other
devines wherhere they be not bytars. Chec
fers / sclawnderers and devourers / of all
these that speake against Aristotles divinite
howe be hit it is no merveil / for the duns
men/and sanct Thomas me which are now
adays wold them self devoure ech other/ad
sharpen their teth as ferse as lyons. Neither
is there any kind of men which wold fight
moare cruelly & with moare hate /then thes
se sectes of devines. In so moch that every
one of them desiringe the others destructi
on wold faine raigne alone,

Psalm .lxxij
Esai iiij

Teth

And they had harbergions as it were
 harbergions of yeron. This is the pertines Harbergions.
 eyte/stiffnes / and sure presumption of coe
 ry secte concerninge the stabilite / and trus
 eth/of their awne opinions / with these thes
 ir yeron brestplates they can not be overcos
 me. And these are the principles in every
 sect. And the sounde of their winges was
 as the soundes of charactes when many Winges
 hoises rune to gather to batell. The winges
 be the wordes of these brawlinge dispu
 tars with the which they fight and runne
 at ech other / violently / checkinglye /
 and with great noyse. As we se in the
 contentious brawlinge of these disputars
 both in wordes and wutinge/where as nos
 ne will geve place to the other /but remays
 ne invincible stickinge still to his opinion
 be it right or wronge. This stubburne mind
 and affection in disputations is signified
 by the runninge to gedder of charactes and
 hoises. And they had tayles lyke on to scro Tayles
 pions and there where stinges in their tays
 les. And their power was to hurte men. v.
 monthes. He expoundeth that which he spa
 ke of before / shewinge that the fructhe / ens
 de / and effect of this divinite is nothinge
 els but to vex e vil consciences thorow all
 their sensuall liffe. But to them that are spi
 rituall this divinite is abomination / for
 they are separate from these, v. monthes / in

the spiete of libertie.

And they had a kinge over them which
is thangel of the bottomlesse pitte who's
name in the hebrewe tonge is Abaddon / but
in the greke tonge Apollyon. Here let vs co
sider the most generall rulare of all uniuers
sites. Not Christ / not the holy goste / not the
angel of the lorde / but thangel of the bot
tomlesse pitte / and of them that are dead ad
damned / whom meaneth he then? Truly
the light of nature Aristotle (which well
may be called Apollyon that is to say a des
stroyer and corruptoure of the churche) raign
eth in the uniuersites. Nother was he wo
thy in scripture to be named by his awne na
me. we said that this angel did signifye a
doctor and teacher in the church. And it is
evident that Aristotle dead and damned / is
now a dayes the instructore of all uniuersita
tes / moare then Christ / so: Aristotle com
mended by the authorite and diligence of
sanct Thomas is sett a losse and raigneth
Raisinge againe and stablissinge fre will /
teachinge mo: all vertues / and naturall phi
losophye / and may be called the bedded
Cerberus / or rather Geryon with thre bo
dies.

Behold the first woo that the church hath
receaved of the Pope of Rome thorow the
helpe and meanes of sanct Thomas. It had
hene their ductes most of all to have sorbed

Let Cerus

and suppressed these thinges / and they ches-
fly have brought it up and stablissed it.
Tell me chrisien reader. Are not these
faces and clokes counted the hedde taylor/
and all to gedder? Are not these the ground
and substance of the Canon lawe? What do
the wretched canonistes learne. But the obser-
vation and fulfillingge of these clokes and
faces / invented and ordened by vngodly
men which pertaineth nothinge to god or
church? Tell me if thou find one good wor-
ke in them that God commaunded. Read
over the hole Canon lawe / and shew me one
place where the Pope or any Bishope is
moved to the office of the Gospell. All is
decreed of iurisdicions / and nothinge of
the word of God / all though there be nee-
de of no other thinge in the chirche but of
his word. But that is lefte to chappell:ynes
and begge prestes / and to them that are
most rude and vnlarned. O wo be to the
thou Pope: wo be to your Cardinall'es: wo
be to your Bishopes: wo be to your prestes
wo be to your religious persons / and to all
the orders of Satans Sinagoge / who shall
teach you to flye from the vengeance which
shall come and is now at hand? What shall
you answer / for the office of the word
which you have taken upon you / and have
not fulfilled it? Thinke you that he will
accepte your, iij. crownes / hastes / myter /

Canon law

lays

ought

Dath: lit.

24. xxij.

Orders.

ringes/gold/purpuff/and all yower clothes
and faces? This sentence is sure and stable
beloketh not opō the face of men. Wherfor
re he that can/let him heare the counsell of
chaste where he teacheth in y. xxiij. of Ma
thew to flye on to y montaynes ad not retur
ne again in to oure houses. Let him forsake
the world that may/let him go in to y wild
ernes y is fre. Desire not/desire not man
who so ever thow arte/to haue a Bishops
ric/a Canonrye/an Abbottes couthe or any
orders of priesthode/ for there is synne and
perdition in them all/ as the forsaide faces
do shew the. Or els if thou have a greate
mind or be compelled to take orders / then
despise these faces of Antichrist/ad do thy
diligence purely to serue the gospell/ other
by thy self teachinge it/if thou have that
gysse/or els assistinge/helpringe/ad seruinge
ge them which have the grace to teach / as
the Apostles did testifye them selues y they
had many By sides this desire god hartelye
with pure prayer for the increase of the gos
pell. Beloeue me/excepte thou do thus/thou
takist thi orders to thy dānatiō/yeet thou gh
thou do miracles/and committe thy self to
the fire to be burned. There is but one speci
all office y pertaineth to thynce orders/and
that is to preach y word of god/yf thou do
not this/thou art not anoynted inwardly
with y holy gosse/but only outwardly for a

cloke. But lord/hore hath this most holy
 ge prevailed that he hath clene suppressed y
 gofpell? And why shal I not curse this cur
 sed abominatiō: The lord Jesus Chast des
 stroye these idoll'es of the world/youer po
 pedoms and Cardinahuppes/with a ll' yo
 wer clothes & faces/in to y' depth of hell' for
 ever Amen. Now I thinke shou underston
 dist what it meaneth y' this finge is mygh
 tye in faces. It foloweth.

And vnderstandinge rydles.

Such a finge/soch a lawe. Such a lawe/
 soch preple. Soch people/soch maners/soch
 maners soche studies & affectiōs. But y' fin
 ge is a very cloke/face/& idoll'e Therefore his
 lawe must nedes be a starke lye & fātasye/as
 Petre did prophesye. There shalbe false rea
 chers among you/which thorow covetuous
 nes with fained wordes shall make marchā
 dise of you. And in the fourth of the first pi
 stle to Timothe, which speake false thorow
 hypocrisie. And how can he teach the truerh
 which is nothing him self but a cloke and
 lye/for he that is endewd with that opiniō
 that he will counte these t'ces substantiall
 thinges in earnest/ he will not only speake
 lyes/but he shal not be able to sustayne nor
 abyde the truerh: Is not this a notable / yee
 an abominable lye to teache ceremonies for
 the sauth of Chast/for the spire/to ordē tras

Danie. viiij

Sillogismus

ij. Petri. iij

ij. Timeth. iij

ditions and learnings of men? Doth not
 the Pope with his lawes avaunce and boſt
 him ſilſy he governeth & fedeth the church
 of god? doth he not commend as good dea
 des thoſe thinges which are done by fulſils
 linge his lawe? doth he not perſequute and
 condemne thoſe y^e obey not him al though
 they obſerve and kepe all the hole goſpell?
 O this wicked and curſed abomination. He
 re is the ſainge of Paule fulfilled/which is
 an aduerſarye and is exalted above all that
 is called god/or that is worſhupped/ſo that
 he ſhal ſit in the temple of god and ſhew him
 ſilf as god. Doth not he ſitte in the temple
 of god which ſaith and profeſſeth him ſelf
 to be the maſter in the hole church? what is
 the temple of god? Is it ſtones & woddet?
 doth not Paule ſay The temple of God is
 holy which temple are ye? Neither in the ti
 me of paule waſt here any houſe which waſ
 called the temple of god as we now call the
 What meaneth this ſittinge/but raigninge
 teachinge/and iudginge? Who ſith the be
 ginninge of the churche/durſt preſume to call
 him ſelf the maſter of the hole church But on
 ly the Pope? None of the holy men/none of
 the heretikes/durſt ever let ſcape them ſoch
 an horrible voice of prade. Paule boſted him
 ſelfe to be the maſter of the gentils in faith
 and truth but not the maſter of the church/
 doth he not avaunce him ſelfe as he were

ij. Theſſa. ij.

i. Corint. iij.
 ij. Co. in. Vj.

god while that for the wordes of Christ he
 teacheth his awne/ and so: the rightuousnes
 of the faith he stablisheth his awne rightu
 ousnes: May he naturallly be exalted aboue
 god: May truely/ but aboue all that is cal
 led god saith the apostle/ that is to say abo
 ve the word of god preached/ for: he is cal
 led god when he is preached and beleved in
 how be it aboue this god the Pope a grea
 te while hath bene exalted and sitteth still/
 for in the faithfull hartes in y^e stede of prea
 chinge and belevinge god / he preacheth him
 self and his awne constitutiōs/ and so is p:
 ferred (as y^e greke worde doth signify which
 the Apostle reherseth) both aboue the hos
 nour and worshupe of god / and also aboue
 god which is worshupped. As thomgh he
 shuld say in y^e harte of mā he shalbe prefer
 red aboue god/ y^e is to say / his word shall
 more be feared then the worde of god/ and
 they shall more obeye him and more wor
 shup him / the very god him selfe. Soth this
 agre with any man but with the Pope: In
 every place the word and precept of God is
 despised/ But every man feareth the word
 of y^e Pope. Treweye there is no god nether
 in heven nor erthe whose word is receaved
 with soch obedience as is the Popes word
 which thinge experience doth so clerly
 shewe and derlare vnto vs / that he which

ii. Thessa. iii.

lacketh halfe his witte can not denye it.

The pope is
the vicare of
god on erthe

Forthermore who did ever say that he came in y name of Christ/but only y Pope/for he only & the first of all men doth bolste him self with intolerable blasphemye/and pride to be the vicare of Christ and the vicare of god in the erth. What signifieth the vicare of god. But to sitt in goddes stede: what is it to sitt in goddes stede. But to shew him self as thowgh he were god: Dowtest thou yet whether the prophesye of Paul be fulfilled sith these two are so like to be the vicars of god/and to shew him self as thowgh he were god: Therefore Christ did well prophesy/ y these Apostles of Antichrist shuld come in his name/for the other heretikes althowgh they did couinterfet & dissemble the truth/yet they never pretendid to do it vnder the name of Christ/but that was only reserved to Antichrist. Wherefore Christ in the xxij. of Mathew not content to have prophesied that they shuld come in his name / did adde and expownd him self. Sainge that I am Christ/ as thowgh he shuld say / They shall take myn awne name vpo them/which is Chryste. And say that they be Christ. And that they have obtrayned/for of y Pope and Christ with their chatteringe they have made one/sainge that they are so annexed & coioyned to gedder/y Christ ca not be seperate fro y Pope nether y Pope fro him. O what

Math. xxij

a furious & malicious blasphemye is this? A wicked & wretched barde/ vsurare/ thesse & cruell tyrane/ is mingled & ioyned with the lord Chast/ & is made one with him. Come lord Jesu Chast ad perscribe some order / or els finishe and make an end of this horrible and blasphemous abomination.

Yet I pray you what doth this vicare of god setunge in y^e stede of god? Doth he fulfyll & teach the cōmandmentes of his prince? Nay trewly/ what doth he the? Only teach his awne constitutions/ & yet doth the not him self. How be it if he did teach y^e cōmandmentes of god/ yet shuld not he be y^e vicare of god/ for a vicare is there as y^e prince and hedde is absent. Therefore/ where/ as his vicare raigneth / there is no god / for where god is present/ there needeth no vicare / but only ministers/ as thapostles called not the self y^e vicars of god/ but onely his ministres. Therefore is y^e sainge of Paule fulfilled. Whe se the mā of synne & sonne of perdition/ sittinge in the tēple of god / shewing him self as though he were god/ beinge an adversary/ & exaltd above the word of god & all his worshupe. What is more cōtrary to the trueth of the go spell the these faces and clothes & their doctrine? how be it/ it is worshipped/ feared & observed above all y^e worde of god/ & that vnder the name of him ad his learninge/ but let vs retorne vnto daniel

Danie. viij.

judicium. j.

m. p. viij.

This word hideth which Daniel doth put
in the hebrew tongue doth signifye a p:obleme
a ryedell/ & a darke sentēce/ which deceaueth
y sense if a mā loke but on the wordes. So
in y first of Judicū. I will propound vn to
you a ryedell. And in y. xliiij. psalme I will
opē in a songe my darke sentēce. Therfore
he is called wittye in these sotle reasons and
rydels/which cā with darke wordes/decea
ue y hearers/so y they may heare one thing
ge & vnderstōd a nother. And it is not thus
takē y he shuld be wittye in ryedles for to vn
derstōd that that other men shall speake/
but that he is apte & mete to deceaue other
by his awne wordes. I will put an exāple.

The Chirche

Whē this fige of faces/in his decrees doth
use this worde the chirch for him silf and
his adherētes (be they never so vngodly and
wicked) & goth aboute to persuaue all men y
what so ever they cōstitute and ordene/it is
done of the chirch (as they have now preuai
led / yee and triumphe by the obtrayning
of this word) thikēst thou that he hath not
p:opounded a proper rydle/syth that y chirch
doth not signifye/ but the holye congregas
tion of faithfull which live and are led with
the spirete of god/ which are the bodye and
fulfillinge of Christ/as Paule saith. What
lyes shall not this mā ground and sett forth
What obedience shall not he obtrayne? what
lawe shall not he stablishe when he hath so

Eolo. ij

fare prevailed that both the hearers and he
that speaketh do vnderstand the Synagoge
of Sathā for the church of god: Who is he
that wold not obeye the church of god: we
may perceave by this worde that this King-
dome of faces differeth from the maner and
condition of all other kingdoms by cause
he contendith not with armure / but with
wordes. Not with plaine and simple words
as the kingdom of Christ & the impery
of this worlde is vsed and ministered / for
the impery of this world in mannes lawes
determine of temporall thinges with vnder-
stande / which of every mā sone are vnder-
stand. And the kingdom of Christ is ruled
by the sure and playne worde of the gospell
But this kingdom doth undermine me & de-
ceave the with darke & duple wordes which
sounde one thinge and meane an other. Nes-
ther doth he teach (that a mā may perceave)
other wordly thinges or spirituall / but he fa-
neth to teach spirituall / & in very dede they
are wordly & temporall. And in this crafte they
are so wittye / softe / and apte (thorow satha-
nes helpe) that they seduce and bring in to
errour (as Christ prophesied) y^e very chosen
neither cā they be iudged but of them which
are spirituall. Therfore Daniel calleth him *Danie. viij.*
softe and wittye / and his lawes ryedles / by
cause he shuld deceave all men / which shars-
ply and wyth greate diligence do not marke

and take hede of them. Make a proffe thy
self. If thou be taught to abstaine from/me
ates/behinges/places/persons/and certais
neether thinges /and to vse soch or soch gar
mentes/behaveoure/meate/place & persons
Being in this opinion / that by those meas
res and labours/ thou shalt do good wor
kes & obtaine righteousness/ And after (whē
thou comest to thy self and haste the true
vnderstandinge) doste perceave that thou
hast labored but in temporall thinges which
make no more for righteousness / then other
occupations and labours of laye men/ woul
dest thou not say that thou haddest bene pro
perly begyled? And haddest thou not in ve
ry dede bene deceived thou w faire w ordes?
And I pray the are not all that the Pope
commaundeth even soch phantasies? Eith
er he not in his decrees and statutes entreate/
and determe of places / meates / vesture / or
persons? Where in consisteth no more iustice
then if ihew shuld go plowe a felde / or we
we/or spinne. But who playeth the husband
mā thinkinge to be iustified if he do his wor
ke/or to sinne if he do it not/all though it be
a profitable and necessary worke? And thou
arte commaunded to labour in that worke
which is nother necessary to the liffe nor yet
profitable for any thinge (hopinge to find
righteousnes in it / and to sinne if thou tras
gres) for what doth it profite other thy liffe

or substance to were a blacke or a russet coate
 to cate milke or fleshe / to be shavē or unshavē
 ven / to live in this place or in that: And yet
 in this trifeling and unprofitable thinges
 thow arte commaūded to be iustificied and ha-
 lowed / or els to sinne and offend. Are not
 here problemes / & ryedles propounded crass-
 rely to the: And truly all the world / is res-
 plenished with this false & deceitfull doc-
 trine. These be the consciences marked with
 hotte yerons / for as all that they do be very
 clokes and faces / even so all that they teach
 be sottle reasons and fained ryedles / so that
 both in the thinges and in the wordes / are
 nothinge els but clokes and faces / and yet
 they make a fearfull and scrupelous' conscia-
 ence with oute any cause or authorite.

1. Tim. 4. 2

Observe and note with what sober and
 meke wordes the spiete doth handell these
 cruell and odious monstres / for he callēth
 abominable pompe and hypocrisie nothinge
 ge but faces / which thow canst sufficiently
 and worthely defame with no word. And he
 nameth this pestilent deceavinge of antichri-
 stes doctrine. And this mischevous fory wy-
 liness to delude men / nothinge but rydles.
 This clerly doth Daniel in the. vii. prophe-
 sye / where he writeth that after the terrible
 best that had ten homes (which by the cons-
 sent of all men is the imperye of Rome) he
 considered and sawe an other litle home spris

Dan. 7. 2

ginge out of the middes of them (that is) the
empire of the Pope which as we saide is
spoun in the middes of the empire of Ro
me, behold there were eyes like mennes
in this horne / and a mouth speakinge
great and meruelous thinges. These eyes be
the rydles / and the soile vnderstandinge of
these rydles / is the wisdom of the fleshe / &
the blasphemous worthe against Christ.

Eph. iij.

Paule in the. iij. to the Ephesians doth
moch more ferly entreate of these rydles
sainge / let vs hence forth be no more childre
ren wandering and caried with every wind
of doctrine by the wylkes of men and crafts
tenes where by they lay away te for vs to
deceave vs. But the two greke wordes wh
ich the apostle useth have moche more mystery
then here can be expressed / for the first sig
nifieth not only wylkes / but also castinge
at dysce / and the second is both a craftenes /
and soile illusion as it were of iuglers which
with their spoones and vassines deceave men
nes senses. So these wicked masters castinge
ge the wordes of god as they were dysce ac
cordinge to their awne minde and plesure / &
with their trifling ceremonies / deceave vs
and make vs unstable / vndermininge vs with
these soile craftes to make vs fall and erre /
this is their hole entent that they vse their
wordes and deceytfull ceremonies / to vnder
crepe vs craftely / and pryvely deceave vs so
we be ware. So he monissheth vs in the. 4.

to the Colloffians. Be ware lest any man co^ll^ose
me and spoyle yow thowre philosophye / &
deceatfull vanyte / thowre the tradycions of
men and ordinations after the world / & n^ot
after Christ. And a litle after even so poin-
tinge with his finger to this hydoth and be-
ly wisdom / doth say. After the cōmaunda-
mentes and doctryns of men / which thens
ges have a similitude of wisdom in chosen
holines and humblenes and in that they spa-
re not the bodye / and do the flessh no wro^use
shupe on to his nede. Marke howe their by-
doth bath a similitude of wisdom and is but
very superstition and hypoctisye. And Peter ^{i. Petri. iij.}
in the. iij. of his second pistell saith. There
shall come in y^e last dayes deceatfull moe-
kers which will walke after their awne lus-
tes. Doth be not here touch both the decea-
te and the illusion (by cause they deceave in
wordes and mocke and illude in clokes and
faces) imputinge the one to the doctrine / and
the other to the workes / even as Paule did
meaninge no nether thinge by this deceate ^{Ephē. iij.}
and illusion / but that which Daniel signifi-
eth by this worde hydoth.

This also must be observed and noted y^e
this word / vnderstandinge / doth pertaine on
to the mind and affection / for Daniel in the
xi. speakinge of the same mor fire doth say. ^{Danle. xii.}
And he shall have no vnderstandinge) that is
to say minde & affectiō) to y^e god of his fow-
r fathers / nother to y^e desire of wives / nother

to any god / where it is evident that y^e world
misye affection / and regarde / for he
shall be so ignorant / not to know what
is / what a woman is / what a wiff is /
what it meaneth to desyre a womā o: a wiff
but he shall not regarde them / but make sta-
tutes contrary to god and matrimonye / as
kinge no thought how impossible it is to be-
are and suffer this bourden of matrimonye /
and wedlocke which is denied the. Eue so
Daniel when he calleth this kinge wittye /
and vnderstandinge rydles / useth the same
maner of speakinge and meaneth rather the
affection and mind / then the vnderstandin-
ge. And truly there was never thinge or-
dened in the worlde more folishe and vn-
derye then the Popes lawes. In so moch y^e
they are gested at / yee and abhoired of the
verye Canonistes which reade and professe
them / for they have a proverbe amonge them-
sils y^e a pure Canoniste is a greate Ass / for
ther more the world had never imperye who-
se princes were redyare ad maddere to make
lawes then the Popes of Rome / so that
in their decrees is as moch want of learnin-
ge as superfluite of folishe hardenes / and
both are above mesure. What doth the Po-
pe in the churche but daye by daye hepe vpe
and accumulate moo newe lawes / which he
stabilissheth and cancesseth / confirmeth and
disanunffeth / chaūgeth & rechaūgeth / with

Daniel .viij.

Proverbs.

out any cause with oute any reason / eue as
 it cometh to his wittes ende / be he dronke
 or furious. And no doute vsyth any man
 oure wefe and wretched consciences. Eue as
 they were dysce / which (when he playeth)
 for his pure pleasure he casteth and turneth
 hether and thert here as he list him self / yee
 somtyme to his barres and herlottes. O
 this is a worthy reward for oure unkind-
 nes. Behold vs which wold not receave y
 love of truerth that we might be saved / are
 worthely comitted in to the handes of this
 man of sinne / and sonne of perdition which
 thoww trifeling / lawghinge / and gaminge
 hath layde sinnes and perditions vpon vs /
 with an incredible and malicious surye.

ii. Thessa. ii.

And to be shorte we may perceave cos-
 piously by the forsaiide faces / these softe rid-
 les for sithe the hole Popes lawe doth no-
 thinge els but order these clothes and faces
 And sithe in the faces is nothing but moc-
 kinge and deceaunge by the which the tru-
 eth of the faith in the gospell is suppressed
 it is evident ynough (which experience doth
 teache vs) that the Popes doctrine is moc-
 kinge and deceitfull / for he gothe not abous-
 te to make vs serue / obaye / and beleve in god
 But only to serue hem and to be subdued
 vnder his iurisdiction . And truely it were
 impossible if he were of God / but that he
 shuld entreat / move / and entyse vs to the

gospell with all his might and power. And
teacheth plainly that all thinges are fre/ād
that man can not synne in vsinge clorbinge/
meates/places/pariōnes/or any soch thing
ges/fo: synne cōsisteth not in the use of thing
ges/but in the inordinate desire or hate of
thē/but the pope putteth synne & rightous
nes only in the vsinge/therfore he is the mā
of synne & sonne of perdition/filling y world
with these folyshe and vaine/ sinnes & iusti
ces. And yet (by cause he feareth y cōsciēces
vnder the title ād ptece of Chustes name)
he maketh of those thinges which in thē self
are no synnes/very greuous offences. For he
that beleueth that he doth sinne/if he eat fle
she on the Apostles cōe/or say not matens
& prime in the morninge/or els leue vndone
any of y Popes preceptes. No doute he syn
neth. Not by cause the dede which he doth
is synne/but by cause he beleueth it is sinne
& against this folyshe belefe & cōsciēce/offēs
deth/of the which folyshe cōscience only the
Pope is hedde & autho: /fo: a nother doin
ge y same dede/thinkinge y he doth not sin
ne troely offendeth not. And this is y cause
that y spiete of Paule cōplaineth that manye
shall departe from the faith. And fo: this fo
lisshe conscience/mennes traditions be per
nicious and noysome/the snares of soules/
hurtinge the faith/& the libertye of the gosa
pell/if it were not fo: this cause they shuld

4. Timo. iiii.

do no hurte. Therefore the devill sheweth the Pope aboseth these cōsciēces to stabliss his lawes of his tyrannie/ to suppress the faith and liberte/ and to replenishe the worlde with errours/ vngodlines/ synnes and perditions.

And well doth Paule calle those cōsciēces marked with an hotte yero/ by cause they are not so of their owne nature / nother yet of the sperte/ but are marked against nature with the hotte yeron of mannes traditions and doctrines; Paule teacheth that there is nothinge to be refused. And the vicare of Christ saith / yes butyre / and whitmeates most be refused ever on certayne prescripte dayes. Christ in the .x. of luke said. Eatinge and drinke soch as they have. But his vicare saith/ eate no flessh no: egges. Christ suffereth all maner of garmentes frely and indifferently. But his vicare commaundeth one maner of frayment to the laye men and taketh a nother maner to him self and his adherentes/ and that vnder dreadly synne and precepte of the chyrche And in all these thinges they make them selfe a scrupulous conscience as though they did well in keepinge them and synned deadly in transgressinge/ though it be nothige so Therefore truely soch consciēces are violently made/ yet neverthelesse they be sore hurte (as we have said) in the transgression of these payne preceptes.

i. Timot. iij.

Luc. x

so: soch a kinge/soch a lawre. Soch a lawre/
soch synne and mente and soch a consciēce
also. I referred that (as I said) of a folishe &
payne synne is made a true synne/ thoro
the erreure of the cōsciēce/ & this is the boy
yeron which doth marke him. It foloweth.

Danie. viij.

And his strength shalbe stablis
shed/ and not in his awne might
and power.

¶ This third propertie of this mōstruous
kingdome is also meruelous and vnylike all
other imperies/ by cause it shalbe strenghted
& stablissed with a strange power. For who
hath harde any soch thinge in all other fig
doms? The imperie of Rome was gotten/
encreased/ & mayntened thoro his awne
strength. The hole scripture doth rebuke the
horses & flesh of Aegypte and other kings
ddo/ in the which the Jewes did put their
trust and confidence/ so: thermore the king
dome of Ch:ist doth more consist in his aw
ne power then any of the other. For y^e truerh
of it self is stronge enough. And only this
figdome is stablissed with others strenght
Strength in this place doth signifie y^e pos
wer/ which oure philosophers do call y^e pos
wer to worke outwardly/ which is not of the
soule/ but of the mēbers. So Izechias in the
fix. of the fourth booke of kinges. The child
came to the birth/ & the mother had no pos

lil. Reg. xij.
Gene. xxxij.

wer to deliver them. And in the xxj. of Ge
nesis. I have serued youre father wth all
my power. And Job. I counted for ... I un
ge the power of their handes/that is to say
that they were able to do. In the Hebrew
tonge it was called Cuth/ and the Apostle
in the greke tōge callēth it energian. And
the interpreter callēd it in the latin tōge/
efficaciam/ and in the engliss^h tōge it must
be callēd might and power as in the .ij. to
the Galatians/ he that was mighty in Pe
ter in the apostleshippe over circumcision/ the
same was mighty in me amōge the gētils.

Gal. .ij.

Therefore the power of this finge sith it
stōdeth not in armure/ nor in the gospest of
Christ/ must nedes be raysed up by his owne
doctrines and stabliss^hhed by the power of
ether. Marke this goodly order/ first are fa
ces. And then lawes/ and both are fained
and cleue alienat from the trueth. After the
cometh his power/ which is not stabliss^hhed
by him self. But with other strange powers
and strenghtes/ for truly a lye can not en
dure by his owne power. And so hath the
figdome of Antichrist of Rome prospered/
that even in the apostles time it began to les
ne & sticke to workes. Afterward the church
(as they call it) was enderred ad garniss^hhed
with certayne ceremonies. And at y^e length
the Pope patched the all to gedder & mas
de a swete sauce/ and thowen them suppres

sed all liberty/turninge the into most strays
 se a lawes In so moch that it is with
 out a greater offence to transgresse
 the lawes and ceremonies/then the precep
 tes of god. So of these faces are spronge la
 wes/of the lawes the strength/a of y^e strength
 greate power & autho:yte as it shall folow/
 for as maners make a lawe/ so of the lawe
 ryseth a strength to confirme the maners.
 And of the strengthe sprangeth powre and
 autho:yte. Therfore let vs cōsidre with what
 power this king of perdition is strengthened
 and stablissed.

ij. Thessa. ij.

The Apostle in the. ij. of the second pistell
 to the Thessalonyas doth attribute & applye
 it unto sathan sainge. Whose cominge shall
 be thoww y^e operation of Sathan in lyenge
 and marvelous signes/for coe as Chust did
 trulye stabliss h^e the faith & his worde by sig
 nes & miracles thoww his atone vertue & po
 wer. Even so this counterfeitinge Ape/and
 adversarye of Chust/shall stabliss his fa
 ces and lewde lawes/thoww lying signes
 of others (that is to say Sathans) power.
 The first operation of Sathan in his signes
 and effusions is this/that the churche of Ro
 me hath had perpetuall contention with the
 churche of y^e Grecia/e/a yet beinge woked and
 vniust hath ever prevailed (though it were de
 feded/with false causes & wrested scriptures)
 & so prevailed y^e she hath exalted & cōfirmed

her self to be the lady mestres of the faith & mother of all churches. Besides y^e she subdewed all men with merveles good chaunce ad prosperyte (were he never so grete/learned & holy) which ever hath resisted her lawes/statutes/iudgementes & glonous pleasures. Who wil not iudge y^e these were mightye signes & merveilles/that no mā did ever attribute to any / but to god wh^{ch} did fight for y^e holye church of Rome. As though god did not utterly abhorre this abominable and pernycious doctrines of men with y^e arrogante pride of these faces.

Now to this pointe is it brought that Kinges/pinces/and Bishopes/ which o^rther hurte the holy decrees/libertes o^r patrimonies of the church of Rome o^r els do not honour and prefeere them above the preceptes of god/shall perisse by the stroke of the terrible sword of excommunication. In so moch that y^e hole world is in a greate feare to hurte the Pope o^r in any thing to contraye his will. And of this springeth the fearfull lightninge which is ioyned & annexed to y^e ende of everye bull. Yf any mā thow so folish hardenes presume to contraye o^r resist oure bull ad auctorite. Let him knowe that he shall runne in to the indignation of almighty God and of his blessed Apostles Peter and Paule. Neither hath our saviour Jesu Christe in all his

Excommunication.

Apoca. ix.

gospell wrought soch signes or caused soche
fear in the world as hath the pope only in
the ende of one of his bulles. What is it in
the world that y^e pope may not breake/cha-
unge/do/ and obtrayne / such that with this
power he may suppressse and put downe kin-
ges and princes: peradventure these are the
stiges of the locustes of the which it is writ-
ten in y^e. ix. of the Apocalipses/ Did he not
set up a new imperry at Rome thow the po-
wer of his lawes/hanginge it (as he saith
him self) from the Grecians to the Germa-
nes: which among all the other workes of
Antichrist was the principall and most mer-
vell/who thought not that these great sig-
nes and workes / had comen of god: & yet
they were the most mighty and deceatfull
tokens of Sathā. We have all seyn the sig-
nes and tokens/ but no man toke hede of the
counterfeted lyes/for in these the chosen and
holy have bene deceived / all though it be
clerer then the day that they were never done
for the gospell and faith/ but to confirme the
fables rydles and lawes of this kinge. And
by this argument they might sone have be-
ne known. There was never man which
prospered/ if he rebell'd against the Pope
as all the Italian stones make mention/ and
trueth it is that they say (if thou consider
the infelicitie of this liffe/ name/ and losse of
goodes) In so much that y^e martyrs so we

So. xliii.

re unhappye/yece and chefly Chastice
But the Popes sperte which is
hath perswaded that these be the
tes of damnatyon/and of the wrath of god
although they rather were the signes and
tokens of grace. So hath he prevailed with
his lying merveils abusinge oure weak and
scrupulous consciences/lest any man should
let and withstand the kingdom of these fa-
ces and rydles.

Read the stories/read the decretales/ ad
a li which write on these thinges/ and se if
in any place the Pope and his adherentes
complaine of kinges/princes/and bishopes
by cause they have despised the faith and
gospell or els have offended against god.
There is but one complainte/by cause they
have not defended the holy and Apostolike
sete of Peter/or have offended it/or hurte
it/in the bed/or in the members/so that the-
re is never question for any thinge but for
their faces/lawes and rydles. And they the-
self also do confesse (lyinge with greate im-
pudencye) that they did transpose the imper-
ye to Rome for no nother cause / But that
the emperoure of the Grekyans did to
litle defende the holy sete of Peter. And he-
re may they be convicted thorow theyr owne
testimony/because they desired not to be de-
fended of Christ but of a man. Even the be-
gynninge to departe fro the faith/of y which

Apoca. ix.

gospell wroughte such signes or caused soche
feare in the world as hath the pope only in
the ende of one of his bulles. What is it in
the worde that y^e pope may not breake/cha-
unge/do/ and obayne / sith that with this
power he may suppress and put downe kin-
ges and princes: peradventure these are the
stiges of the locustes of the which it is writ-
ten in y^e. ix. of the Apocalipses/ Did he not
set vp a new impery at Rome thow the po-
wer of his lawes/bringinge it (as he saith
him self) from the Grecians to the German-
es: which among all the other workes of
Antichrist was the principall and most mer-
vell/who thought not that these great sig-
nes and workes / had comen of god: yet
they were the most mighty and deccatfull
tokens of Sathā. We have all seyn the sig-
nes and tokens/ but no man toke hede of the
counterfeted lyes/for in these the chosen and
holy have bene deccaved / all though it be
clerer then the day that hey were never done
for the gospell and faith/ but to confirme the
fables rydles and lawes of this kinge. And
by this argument they might sone have be-
ne knowen. There was never man which
prospered/ if he rebelled against the Pope
as all the Italian stones make mention/ and
trueth it is that they say (if thou consider
the infelicitie of this liffe/ name/ and losse of
goodes) In so much that y^e martyrs so we

re unhappye/ye and chesly Chastitied
But the Popes spere which is
hath perswaded that these be the
tes of damnatyon/and of the wrath of god
although they rather were the signes and
tokens of grace. So hath he prevailed with
his lying meruels abysinge oure weak ad
scrupulous consciences/lest any man should
let and withstend the kingdom of these fa-
ces and rydles.

Read the stories/read the decretales/ ad
a ll which write on these thinges/ and se if
in any place the Pope and his adherentes
complaine of kinges/princes/and bishopes
by cause they have despised the faith and
gospell or els have offended against god.
There is but one complainte/by cause they
have not defended the holy and Apostolike
sete of Peter/or have offended it/or hurte
it/in the hed/or in the mēbres/so that the-
re is never question for any thinge but for
their faces/lawes ad rydles. And they the
sulf also do confesse (lyinge with greate im-
pudencye) that they did transpose the impe-
rie to Rome for no nother cause/ But that
the emperoure of the Grekyans did so
litle defende the holy sete of Petre. And he-
re may they be convicte thorow theyr owne
testimony/because they desired not to be de-
fended of Christ but of a man. Even the be-
gynninge to departe fro the faith/of which

Psal. cxi.

It is spoken. Trust you not in princes / nor in

Psal. cxvii.

the princes of men in whom is no health.
And againe. It is better to trust in the lord
then to trust in princes / how be it the Po
pe unto this day (forsakinge Christ and his
tution) doth crowne the emperour to be the
tutor and defender of the church. O what a
wyse fox is this kinge of faces and rydles /
he knew well ynough that his kingdome co
ulde not have continued so longe (which is
clene voyde of the spere and trueth) except
it had bene defended by the hand and power
of man.

It greatly forthinketh me and maketh me
a shamed / yee and to lament for sorrow / as
often as I remembre what soles and law
gging stockes the Pope hath made him of
the kinges / princes / and hole nation of eng
londe. Good lord / how boldly and at his
pleasure hath he mocked them / leding and
tossing them as though they had bene uns
reasonable and brute bestes / whom he might
abuse to murther / extortion / fraude and des
ceate / yee and to any thinge els / that Sas
than wold entyse the Pope to move and ex
horte them. Calling them in the meane ceas
son the defenders of the faith of Christ.
And the beloved children of the churche.
O this is a worthy reward by the which
they are persuaded to serve Sathan. And

yet in all these signes and miracl
than he hath so prevailed / that
thing which he entendeth to do /
behold to execute it / yee and he hang
to passe prosperously / which he could neve
do with out he were holpen and socoured
by the great workes and miracles of Sas
than. But what is theyr entent and what
seake they in all these thinges? Seake they
the glorye of Christe? The healih of soules?
No: the Gospell and sayth: Nay for south
But only faces and rydles. Only the hos
ly church of Rome / and the Apostolyke seas
te. The patrimony of Christ crucified / and
goodes of sanct Peter are the hole cause and
matter of all this troublesome besines. We
feall these signes and tokens well ynoughe
And yet thorow the soyle operation of Sas
than we can not se and perceave the lye wh
ich is cloked vnder them / Antichriste hath
so dymmed and blinded oure eyes / thorow
the holy names of God / Christ / Peter / the
church / and soch other / with the which a
weake and vnlearned conscience / yee and
somtime the very chosen / are sone taken and
deceaved.

Who is able to numbre the monstreu
ous meruels / only of them that are des
parted. Good lord / what a see of lyes
hath enuaded vs / of aperinges / conu

The pope is an
igneth in purg
gatorye.

The sacrament
of the altare.

by the answers of sprites by the which
thought to passe / that the Pope is
all the kinge of them that are dead
an igneth in purgatorye / to the great
disfigure of his priestes (if he continue)
which have all their livinge / riches / and posses-
sion of purgatory / how be it they shuld
have lesse / if they did so well teach the fas-
ith of them that live / as they do ridles of
them that are dead. Neither was there such
the beginninge of the world any worke so
und of so litle labour and greate advantage /
for truly to this purpose were gathered al-
most the possessions of all princes and rich
men. And thorow these riches sprang up all
pleasures and idelnes / and of idelnes came
very Babylon and Sodoma. Sathan has-
ted the sacrament of the altare / and knew
no waye how to suppress / and disannull it.
Therefore he found this crafte / that the sa-
crament (which Christ did only ordene to
nourish and stablish the faith of them that
live) shuld be counted for a good worke and
sacrifice / and bought and solde. And so fas-
ith is suppressed / and this holosome mysterye
is applied not to the quicke but on to the de-
ade / that is to say nother to the quicke / nor
ther yet to the deade. O this incredible furye
of god. Behold this was the purpose of tho-
se wicked sprites which ayed masses and fais-
ned them selves to be redeemed. There are in

further examples of this monstre / as so the
 which we that are the rude multitude / without
 oute iudgement / with oute spere / runne head
 lunge / as foolish bestes into the snare. No
 thinge considerige these soyle lyes / all thoug
 gh god have not utterly forsaken vs / but in
 many places hath declared manifestly thes
 se illusions. How be it they serve to stas
 blish this Kingdome of faces & rydles. And
 so suffereth he them to be of some strength.

And though some of a good zeale do pray
 for the dead / yet that the Pope shuld raig
 ne over them / and that the sacrament of the
 altare shuld be his laughinge stocke. Forre
 ly desye it and abhorre it / and I wold to god
 I might ynough wepe at it. Neither are thes
 se signes / to thencease of the faith and
 gospell (for they are rather against the fa
 ith and gospell) But they are done to stabliss
 the tyrannye of these faces and rydles / and
 to set up and confirme the trust in workes.
 How be it concerninge faith and the sac
 rament / we have spoken copiously in a no
 ther place. Among these illusions / are tho
 se myracles to be reputed / which are shewed

myracles

ing signes / and what this meaneth that
the power and efficacie of these faces and
rydles / are not stablished in their owne
strength.

Be sides these lyeing signes that are
wrought by Saithans awne administratiō
There is also a nother power which favo-
reth and upholdeth this curious kinge. And
it may be devided in to two membres. The
one is of the Clarke/and the other of the
laye people. The clarkes minisire vnto the
Pope with their wittes and tonges to stre-
ngthen his faces/rydles & lawes/for he blab-
berh the oute with oute any feare And orde-
reth his faces with hyghe presumptiō. Ma-
ny tymes speaking thinges contrarie to hi
self to his greate dishonestie / yee and some
time (which is most wretched) cōtrary to god/
for neither he no: his adherentes do cast in
their mindes what good and true thinges
they shall speake. But onely to blabbe out
what so ever cometh to their wittes erde/
presuming apon/and abusing the solisth per-
suasion of men/which beleve that the Pope
can not erre / and therfore somtyme his des-
crees are lyke the dreames of dronke ad furi-
ous men / so: he speaketh clone with out
fear and regard / and that with soch reck-
les confidence / and presumptuous pade/
that this detestable and cursed abominati-
on/dorh soe vexe and burne meake hartes/

therfore they that are most learned / and best
of witte / and most religious being persua-
ded that this kinge of faces can not erre / do
take the dregges / spitt / and abominable
excrementes / of his rydles and lawes (and
that with such affection and honour that a
man wold wonder at it) and though it be
necessarie that a fele most speake foolishlye /
yet do they committe them self vnto a mis-
erable payne and labour to glosse / order /
make agre / defend / and to drawe this was-
ye and that waye / what so ever he (with-
out any regarde or drunken) hath belched
out of his stomake . Therfore it was well
said that he is not stablissed with his owne
power / for he beinge rude and vn-
learned / can by no meanes defend his owne
doctrine / without he had other wittes
bound vnto him.

Therfore he taketh no thought . Neither
needeth he to be mightye thorow his owne
power / let him but speake a thinge in his
sleepe / and by and by / we have an article of
the faith confirmed thorow the hole church /
by other mennes diligence . And there are
such abominable wordes / of his owne mo-
tion and science / and of the fulnes of his
power and authorite / that we wretched
christen are almost compelled to worshu-
pe for Christes Gospel / a farte of this

monstres bely.. So doth this power streng-
then and confirme the might and autho:ite
of this coward/and sleuthfull idolle. Thow
maist nether read nor heare any thig of his
doinge with iudgement but all with honour
and obedience. And this perswasion with
out doute is the worke of the devill/ which
occupieth ad abuserh oure rude mindes that
he might stablish thoro:os (by his souteles
tye) the power of his idolle. For if they shuld
be reade with iudgemēt/as somtime men has
reproved/they shuld not cōtinew one hous
re/sith in many places they are clene with
out learninge/vngodly/ & wicked/which nes
uer can be able to sustayne the iudgemēt and
lighte. This is the pointe that Satan labo
red for in these most holye Decrees/to brins
ge it to passe that no man shuld iudge on the
Popes actes. And that it shuld only pertay
ne vn to him to enterprate the scripture/ and
declare the fauth/lest that his wickednes &
abomination shuld be revelated/if a nother
begine to expound the faith and scripture.

Here of springeth the glorious titles/
thanks / and 2 postolike blissinge / on all
them which defend the holye Apostolike ses
te/seakinge the good estate of the Pope/ad
the privileges of the Church of Rome. And
contrarye wisse beie so cruell against them
that offend and resist/that his fersnes may
be a manifest argument/that he is led with

the spierte of Sathan/which feareth lest his
councels shuld at any tyme be opened. A
spierte hath nether flessh nether bones and
therfore he cā not be sealt. And a lye hateth
the light/fearing to be reproved. Now be it/
it is stablissed in this finge of faces/al ths
ough it be said of all other that the truerh is
strongest of all thinges/and/ that no fained
thinge can longe cōtinue / for this monstre
is the greatiste and last of all hydeous mon
stres.

The seculare power doth also serve to
this might and authorite/and is called the *The seculare*
seculare arme. For the Pope exalted and set *arme*
vpe above all pances/powers and imperyes
Yf he can not oppresse them that resist him
with his faces/rydles/rudgmētes and curs
ses(nether doth he contend / with reason/
writte/or scriptures sith it is so most vnna
turall and rudest best geven all to the bely/
and moch lesse with faith/ paciēce/prays
er/which are the true Apostolike armure)thē
will he commaund them to the seculare po
wer. And sometime he sturreth finges/prins
ces/realmes/and nations to warre one as
gainst the other wropping the worlde in
bloude and murther vntill he obtaine (not
that the faith and gosfell wold)but that his
arme faces and clothes desier. And he pres
vaileth in these thinges so prosperously. Blis
singe them that obey him with the Apostol

like benedictis/and cursinge them that res-
belle with the apostolike malediction. I
praye the how coulde this abomination
prosper/e/excepte Satrans sountresse raig-
ned in y middes of it? Some have stabliss-
shed kingdoms with witte and scripture.
Some with ryches and strength / how be
it this weake & wretched monstre/is migh-
ty/nether with witte nor wepon/But only
with faces with the which he so preyayleth
that all mennes wittes / learninges / ris-
ches/and strength be subject to his plesure
with soch honour and obedience/that he
may playe/ mocke / and order them as he
wiff. Nether yet doth he norysse the with
his awne stipendes/nor feaderth them with
the true doctrine/ But onely kepeth them
in bondage/by the false iustifications of his sa-
ces/ In so moch that they thinke them self
to obey god/and the holy Chirche of God/
Not perceapige that they serue a wretched
hogge / and the abomination of the hole
erth.

Consider the affection and obedience of
kinges and princes toward the Pope/Con-
sider the mindes and dispositions of Bish-
shops/Collleges/and of the infinite blake
cloude of them/that lyve in monasteryes/
how that the princes are ready in armure/
And the Bishopes with their companye

bestow theyr labours and wittes for the Po-
pe/ Not for the faith and worde of God (for
that is nothing spoken of) but onely to des-
fende these faces/ rydles/ and lawes/ lofin-
ge for: no nother reward / But that they
thinke that they serue god/and please him
in so doinge. The shalt thou perceave what
it meaneth that the power of this wretched
monstre/ must be strengthened / by anothers
power and not by his awne. And truely
this abomination was not so mete for
any time as for the ende of the world/ for
what is more abominable and monstrous/
then that such a Kingdome shuld be of most
might / whose pince is most wretched/
sleuthefull/and unprofitable?

But this kinge is more vicious then
Sardanopalus/more delicate then the Sy-
barites/Only borne to reate and idelnes
Not mighty in warre policie / armure nor
learninge. Neither in the gospell / sayth/
prayer / no: maners (but rather abomina-
ble in theyr contraries). And yet thou
one face and rydle ruelerth imperyes/ King-
doms / and all powers / havinge in his
iurisdiction oure goodes / bodies / and sou-
les to vse and abuse/ them to his wretched
pleasure/ Geyng nothinge againe/ but thas-
kes/ & the benedictiō of the apostolike seare/
that is to say the smoke and vanite of all

panites and trifelles.

Furthermore (that any man wold mers
vell at) Other princes which raigne with
warre and strength are beloved faithfull
of theyr subiectes. Likewise masters / and
teachers which are excellent in write & lears
ninge / are honoured of theyr disciples / but
to this wretched and most rude moste coe
ry man wissheth a mischefe. There is no
man but he abhorreth this his great powre
There is no man / but he curseth his super
fluite of ryches countinge them set in a wea
ked place. And yet they are deceaved by the
illusions of these faces and rydles / and are
feared with signes and monstrous lyes / &
so abstayne. There is no man / but he seith
that the Pope and his adherentes refusins
gethe faith / gospell / pacyence / and other ar
mure spiritiuall / lyve vnder superstitious fa
ces / and deceitfull rydles / and that after y
most worldly maner and yet they perceavin
ge this / and feelinge evidently that Christ is
farther from them / the the west from y /
dare not affirme and say that they thinke.
So: the religious persones and the other
faces of the Pope / do object like bold cham
pyons / that we ought to obey the imperye
all though the pance be cold / as though we
speake onely of the Popes person and not
moch rather of the iniquite of the popes do
me and office it self. It is a nother kind of

empire that the Pope doth exercise / & sara
re unlike the powers of this world which
whether they be good or evil hurte nothin
ge if they be suffered / how be it the pope do
me is soch a power that it suppresseth the
faith and gospel. Settinge up in they: ste
de faces and rydles / the faces in stede of
faith / and rydles for the gospel. Therefore
he is an adversarye to Christ / which is migh
tye in the spere of faith / against clokes and
faces. And in the word of trueth against de
ceafull rydles. Therefore the malice and un
quite of the power and office is reproved
and not of the prince / for the power is soch
that it cā not be administred by a good prin
ce / but by the adversarye of Christ which
yaninge and routing most observe his fa
ces and ridles / against the faith and word
of god.

And therefore it is called abomination
that with out strength and without learnin
ge. Onely by the idell pompe and pade of
faces / he opp:esseth all mennes wittes. So
that he may / and doth all thinges / which
could not be brought to passe nether with
the strength of any kingdome / nether yet with
the diligence of any witte / yee soch thinges
as Christ him self never did / with his wor
de among men. Were it not a foull abomina
tion / if that a sowe shuld rule the good man
of the house / and all that are in the house.

Doing nothinge els/but lye on the dunghill
and deceave mennes sight by some illusion/
Apperinge as he wer a noble man/and did
speake certaine thinges as men do / as we
have read that idoll'es of wodde and stone/
have done amonge the gentils: Even so the
Pope vnder the pretence of the name of god
(whose name every mannes cōscience doth
feare/love/ and honour) doth easely drawe
men from the faith in to superstitious and
most pestilent abominations/yee the greas-
test kinges/and best learned men. And yet
he him self(even like a sowe) wallowinge up
and downe in the filthy durte of his shames
full and wretched lyfe/is nether learned/nes
ther mighty in armure/no not worth on has
we.

ij. Petri. ij.

And in this matter let vs heare thapostle
Peter speakinge most sharplye in the.ij.
of the second epistle/ where he painteth the
popedom and setteth it out with his colours
to the uttermost pointe/for after that he had
propheseyed that false masters shuld come
which in covetousnes with fained wordes
shuld make marchaundise of the people of
Christ/which shuld bringe in sectes of perdi-
tion. And drawe many after them/ Ever des-
pisinge Christ that hath bought the/the doth
he feare them with.ij. notable examples. Of
the Angell'es. Of the floude that was in the
time of Noe. And of the Sodomites. And

he saith that all these were / punished of
 god / for the example of the wicked which
 shuld come / the he prosecutinge his mat-
 ter (as concerning these wicked mastres)
 doth saye Namlye the that walke after the
 flessh in the lust of uncleannes / and despise
 the ruelars / Presumptuous are they & stub-
 borne / and fear not to speake euill of them
 that are in authonte / Peter speaketh not of
 them that do not obey Bissoppes / but (as
 he began) of the wicked mastres them silf /
 that is to say of Bissoppes / Cardinales / &
 the Pope / for these are they that this epistle
 speaketh of. First who seyth not that the Po-
 pes secte aboue all other walke after the
 flessh in the lust of uncleannes? For sith they
 are forbidden matrimonye / and abounde in
 riches and idelnes / what shuld they do but
 walke after the flessh? They labour not / as
 other men do / therfore their inquite spurs
 geth with their faste / Neither canst thou
 assigne me any mastres and ruelars of the
 people / which do thus / but onely the papis-
 tes . The clarkes are dayly increased / and
 matrimonye forbidde (and both thow the
 rule and authonte of the Pope) and eue-
 ry man may perceave what profite cometh
 vnto the church by it / for alas where as by
 matrimonye manye women might be good
 and please god livinge chastyte / they

are now compelled to be harlottes / and that
for. ii. causes the one is y^e misshewous entyes
singe thow gistes and saye wordes that
these venemous locustes die. The other is y^e
ther is soch scarcenes of cleme men out of his
orders that they are not sufficient to the ho-
le nature of women. So that if this shuld
long continew it wold be the destruction of
the hole world.

Besides that / they despise rulers / who
doth so but the Popedome / and the secte of
papistes ? What callsthe he the rulers and
powers / but princes and worldly officers ?
For the Bisschopes and successours of thas
posstles have not ruelles and powers / but ser-
vices and administration. And are called
the servantes of y^e Church of Christe as Pau-
le sayeth in the first to the Collosyās. Is not
this the despisinge of powers and ruelles /
to exempte hi self by his awne authorite fro
tribuetes / subiection / and all bourdens of y^e
comen welth ? Paule commaundeth in the
xiij. to the Romaines to geve tribute / custo-
me and honour to them / that it is dewe to.
And Peter wilth that we be subiect vn to kis-
ges / and to all maner ordinaunces of man /
how be it the Pope contrarye wisse doth ex-
empte his awne person and possessions / yee
and all his adherentes promulgatinge ferse
and cruell lawes / condemninge them (not
to one heff) that will heare the voice of Pau-

Eolo. i.

1 Petri. ii.

le o: Peter / and to bringe his shawelinges
 into an order / requiringe and exactinge tri-
 buete / honoure and their duetye. And now is
 he so far from honouringe of these powers /
 that he will' tell' some to admitte them to
 kisse his holye feate. forthermore he exalteth
 every prest and monke though they be as ru-
 de as stockes / and more woked the any hau-
 de / above all the nobles and princes of the
 worlde / by cause he is marked with his wor-
 stupfull signe and character. Crauinge in
 his most woked rydles and lawes / of mas-
 ionite and obedience. That the Pope excels-
 leth the emperour as the sonne doth the mo-
 ne, In somoch that of those most wretched
 dregges of men / which are exalced by the
 Popes mageste / the powers are despised /
 yee and compelled to honour those idoll'es
 of whom they ought to be honoured them-
 silf. And I praye you in what ruele and po-
 wer raigne not these clowdes of abominas-
 ble men?

It is a meruelous thinge how aply Pe. li. Pet. li.
 ter call'eth them / presumptuous and stubbor-
 ne for after they have obtained this y they
 them silf only are called spirituall / and all
 the other seculare and temporall (as even
 now they abuse the wordes at their owne
 pleasure) there is nothinge but they dare be-
 bold to take it apd them vnder the name of
 this spirituall secte / forthermore if they ha

he presumed to take any thinge on hand/
how invincible/stiffe/ad harde harted they
are / untill they have prevailed so fare that
they may with full authorite and with oute
regarde blaspheme the gloryes and powers
Soth not the pope being but a smalle wor-
me of the erth(how be it enflamed with y
spirete of Sathan) Curse / excommunicate / &
rebuke with all kinde of checkes the hy-
ghest Kinges and ruclars when he listie? Altho
though he was ordered onely to blesse the.
Neither yet doth he that by cause the Kinges
resist the Gospell ad the faith. But becaus
se they can not suffer and mayntayne the sus-
perfluous riches of these shavelinges and
holy' chirch of Rome with their most woe-
fed maners and intollerable tyrānye/or els
that they resist the Popes ungodlines and
iniquite. And this meaneth y Apostile whē
he sayeth / they fear not to speake evill of the
that are in authorite. Neither is the Popes
dom counted in the name of power and ma-
geste. Neither yet (if it were so counted) hath
it suffered any such thinge. Sith that no po-
wer hether to hath prevailed against him.
But contrary he hath so prospered against
the powers / that he may sporte and playe
him not onely in the matters of inferior res-
ople / but also in the powers and magestes
as is willyeth / transposinge them. Put-
tinge in and out / ad Chaungeinge them as

often as he thinketh best. Do not the storys
 es of the kingdomes / of Fraunce / Grece / ger
 manye / Neapoles / Sicilye and soch other
 imperyes thus resusye? Did not leo y tenth
 (which of him self was a good man) beinge
 deceaved by the counceils and examples of
 his adherentes Assaute with this tyrannye
 the dukedōs of Italye / which was expulsed
 from vrbine / and often bescaged ferraria?
 And the Cardinales ad Bishopes do cos
 unterfete him full nobelye / for the Cardinal
 les are made superiores to kinges / & Bis
 shopes to p:ices. O this most wretched kind
 of men / which is scante worthy to seade hog
 ges / thus they honour y powers / thus they
 blesse y magestes / thus seake they other mē
 nes profittes displeasing them selves / thus
 put they away presumptuous boldnes /
 and walke in the fear of God / woo be to
 them.

Of these Judas (following Peter) doth sae
 ye likewise these dreamers (that is to say des
 luded by dreamers) desile the flesh / despise Judea.
 ruelars & speake evill of thē y are in author
 rite. And a litle before. There are certaine
 craftelye crepte in of which it was writē as
 fore time vn to soch iudgemēt. They are vns
 godlye / & turne the grace of oure lord God
 vn to wantannes / and denie god the onely
 lord ad oure lord Jesus Chast. Acco:dinge

to that which Peter sayeth. They shall craftely bring in their awne traditions / a sectes of perdition vnder the cloke of the gospell of Chaste with the which the true faith of the gospell of Chaste shalbe suppressed. And Chast (though they retaine his name) shall in verie dede be denied to be onely lord and kinge in righte usnes and truth. And vnder his name shall they serue their belye pleasures / and wanton desires / finally / y^e pistle of Jude which sometime seemed to me vnprofitable. Now do I knowlege y^e it was extracte out of the pistle of Peter / and onely witten to declare the Pope. And both of them shew / that they shall prevely crepe in / that is to say. Bring in their awne traditōis vnder the gospell / as Peter sayeth. They shall craftely bringe in sectes / openinge plainlye their soyle and deceiptfull illusions / by the which (reseruinge the name of the Gospell of Chast) they preach and stabliss their awne doctrines.

ij: Petri. ij.

But let vs go furth with Peter saunge / when the angelles which are greater both in power and might / receave not of the lord raylinge iudgement against them / but these as brute bestes (for the papistes now adays yes no doute beleve not that the soule is immortal and specially at Rome) naturallly made to be taken and destroyed (O what a similitude is this) speake euill of that they

So. lxxx.

Know not/that is to saye / condemning the
doctrine of Christ/for: their awne inventions
likewise saith iudas. They blaspheme those
things which they knowe not to their awne
destruction. And also as Judas sayeth.
In the things that they knowe naturallie
(as bestes which are with out reason) they
corrupte them selues. So shall they perishe
receaving the reward of their unrighteous-
nes (which they call hygh iustice / as obey-
inge of the church. And observinge of reli-
gions) Reputinge it a great pleasure to va-
se for a day this delicious & deintye world
(that is to say / they are bestes servinge the
belye which count this thinge for the ches-
se and best/yf they have aboundance in this
shorte liffe / for there is in a maner nother
Bisshope/priest/ nor religious mā made/ but
to the intent that he may lyve wrell in idelnes
and devoure (not labouring them self) that
which the poore get and yerne with moch
sweet ad labour. They are filibye spottes (for
these men are nothinge but sleaunders &
wicked spottes amonge the people of God/
such they are clene unprofitable / fedde up &
fatted with delicious plesurs / and vices in
the church / and so serve them self and their
belyes. And of youe they make a laughing stocke/
feastinge to gedder in their deceava-
ble wayes. This place semeth some deall to
be corrupte. for Judas reciteth the same on

Jude. ii.

ii. Petri. i. 10

ii. Petri. ii.

R. 10.

Jude. b

this maner. These are spottes which of your
kindnes feast to gedder with out feare fes
tinge the selves/for he describeth y^e delicas
te life of bissshopes/presides/a religious pers
ons which spend a poure out with all pros
digalite y^e substance/y^e hath begone a is en
creased daylye thoww the godlye deuotion
a charite of y^e faithfull. Neither fearinge the
sight of god nor man. Neither yet any thing
ge moved by geuynge euill occasion to the
weake/nor fore the hate of good men. They tas
ke curious hede to the self. And fede the self
daintelye. And are nothinge els/but spottes
filthines/selaunder/a burdē to the church
where as they shuld be the highest and most
beutefull garnishinge/lightes a pillars. So
not we se all these thinges verified? There
fore the saying of Peter (Of you they make a
mockinge flocke feastinge to gedder in their
deceapeble wayes) must be vnderstonde/that
they feast with youre riches / or as Judas
sheweth/with youre kindnes a charite / for
they abuse both you a youre goodes to their
awne pōpe a wātānes / with out any feare.
And as I thinke it is the faulte of the prenter
which did put it so/so: ignorāce / because y^e
wordes a letters in the greke are so like.

It soloweth/havinge eyes full of adven
trie. Good lord/with what sharpe advehes
ment wordes doth thapostle inweye against
the. He doth attribute vpon to the the eyes of

ii. Petri. ij.

Jude. i

ii. Petri. ii.

A comē womā / y is to saye insatiable. And
 we se y theire lust cā never be satiat & fulfils
 led) And y cā not cease to sinne (y is to saye)
 whō no mā cā dissuade frō iniquites / for they
 will vex & persecute thē with most wicked
 & unequal iudgemētes / which will cōplaine
 ne of the defilinge of their auncie wives or
 daughters / for they abuse by violence whom
 they liste. Eue as we reade of the Gigantes
 in the .v. of Genesis befo:e y floude. Nether
 is it lawfull to resist thē / no: to call them in
 to the courte / nether yet to speake against
 them / for they are spirituall and exempt)
 Begilinge vnstable soules (for thow their
 pestilent example thye drawe many that are
 weake from the faith) Certes they haue ex
 cersised with covetousnes (Canst thou have
 any thinge more aperly spoken against the
 courte of Rome and the clergie: Who is ab
 le to numbre the craftes that thow their
 covetousnes they haue invented: They are
 now well excersised / and haue a proper cus
 tom to despoile / deceave / and pluck awaye)
 They are cursed children / and haue forsaken
 the right waye and are gone astraye / folow
 ge the waye of Balam the sonne of Boso:
 (I am in doute whether this place be also
 corrupte / or els whether purposely Peter did
 call him the sonne of Boso: / whō Moses
 in the .xxij. of Numeri called y sonne of beor
 except y Balam's father had. ij. names both

Genesis. vi.

ij. Petri. ij.

ij. Petri. ij.

ij. Petri. iij.

Name 'petr'

Bosor: and Beor: / both of them encrease
 the abominatiō of this misserious example/
 for Bosor: doth signifie the flesh. And Beor
 or: a sole. And where as Peter saith / that y
 mad folishnes of the prophete was rebu-
 sed of the Assē/he toucheth this word Beor
 but in that he loved the reward and lufte/he
 noted bosor: And balaam (or: as the truerh
 of the hebrewe hath Bileam) doth signifie
 the people of no reputation/or: the wayne pe-
 ople/or: they that are not counted for people
 All these sainges are sharpe and farse agas-
 inst the covetousnes / wantannes / and vns-
 godlines of Bisschopes and prestes / which
 are made folish and carnall/and are waxed
 grosse/for: sainge to be the people of god. No-
 ther only for: this cause doth he liken them to
 Balam/but also that they are cursed childre
 as he was / which geving counsell to the
 Moabites / the:ow the ydolf Beelphegor:
 did greatly corrupt and destroy the Israelis-
 tes. And this hole storie here doth Peter
 applye vnto the bisshoppes / which reysinge
 vp the idole of their awne doctrines & tra-
 ditions. And havinge to do with the har-
 lottes of y Madianites (that is to saye with
 the delicious and voluptuous pleasures of this
 world) begile unstable soules/and besides y
 do speake evill (as it is sayed before) of y wa-
 ye of truerh and glorie. For as he went a-
 boue/to curse the people of god.

Name. xxivj
 Name. xxv.

Which loved the reward of vnrighte, ij. Petri. ij.
 wesnes. But was rebuked of his iniquite,
 the same & dome beast speakinge with mā-
 nes voice forbade the folishnes of the pro-
 phete (behold the couetousnes and folishnes
 of bisschoppes which are geuen so hedling
 to couetousnes / that they are more insensie-
 ble then brute bestes) These are wellles with-
 out water (by cause they have the shape
 and name of sheperdes with out the worke
 and office / as Zacharias in the. xi. sayeth.
 O thou sheperd and idole) And rackes car-
 ried aboute of a rēpest (Rackes are like clous-
 des / but they geue no raine. Even so these
 are caried vnder the title / and in the place
 of shepardes / and they teach nothinge / but
 rather are tossed thoro:ow their wo:ldly af-
 fections vnto every motion of sathā's will)
 To whom the mist of darkenes is reserved
 for ever / good lord / how fearfull are these
 thinges? Who wold not feare to be counted
 among the numbre of these shavelinges / a-
 gainst whom all these thinges are prophes-
 sied with a hole and full spate?

ii. Petri. ij.

So: when they have sowed the sterle-
 linge wordes of vanite / they begile with wā-
 tannes thoro:ow the lustes of the flesh them-
 y: were clene escaped. It is mervell if this
 place do not chefly pertaine to universites
 and studyes of the canon lawe / for we se
 with w:at pride Antichrist soundeth in eves

Calig.

rye place of his decrees/ where he sayeth/
we Commaund/bedding and Commaun-
ding yow straitlye / and soch other proude
wordes he hath/with y which he doth oc-
cupye all scholes. So y Peter doth well call
the not speakers/ but founders/ for they are
nothing but very voyces/ & the teachers of
most vaine vanite/ And yet with these infec-
tions they haue entised & seduced y more no-
ble parte of y faithfull/ which studie this
vaine & trifelinge doctrine/ applye & follow
their awne pleasures & desires. For who is
in these vniuersities which studieth not for
theret of lufte & glorie/ or y afterward he
maye liue y more idellye/ yet will I not spe-
ake of y/ how manye soules do perishe by y
lasciuous life/ & licēes of these vniuersities.
Brieflye to cōclude. The canō lawe causeth
y people of Colleges & scholes to be geuen
only to vanite/ riot/ wātānces/ idelnes/ pōs-
pe & pride. And yet with an incredible noise
y presumptuous pope with his Apostles
doth boist & cōmēd in his decrees/ their stas-
se/ riches/ & hypocrisye. So that Peter maye
truely call y cloke ad outward face of godli-
nes/ religiō/ & cōminge/ wherewith this peo-
ple is so greatlye bolney y swellinge wordes
of vanite/ for they are in very dede drenched
& destroyde in voluptuous pleasures. This se-
e doth Judas helpe sainge/ whose mouthe
speake proude thinges wōderinge at faces/

¶ Having the in reverence be cause of avauntage/here callcth he faces/the persones/ clothes & popes which we spake of before / for this ringe of faces/displayeth his noble titles/privileges/libertes and soch other.

ij. Petri. ij.

And he doth verie well adioyne / Them that were clene escaped/but now are wropps in errours. As I thinke thus it meaneth That what thing so ever was clene delivered from synne thoroow baptisme and y word of god/after it had grown and encreased a certaine reason was drowned and suppressed under their lawes and doctrines . So that they are compelled to be wropped in errours (all though thoroow Christ they have escaped clene) which is done while they runne headlonge from faith in to ceremonies/ from the spere in to persones/ from grace in to workes/ from the truth in to cloaked hypocrisie/ and the hole pompe of faces/ thoroow the most wicked decrees of their presumptuous vanite. They promise them libertie and are themselves the bond servantes of corruption. This doth both pertaine to pardons/ and to all the deceitfull illusion by the which they commend their cloaked faces and say they are good / Affirminge that who so ever walke in them/ shuld be counted to walke holelye and godly. For so are the orders of prestes / monkes / and of the hole clergie aunounced / that they

Col. 3.

only are counted to be in the state of helth/
and all other are reputed worldly and secus
lare/fo:thermore / they sell their labours/
meates/and masses/ And promise forgea
nces of synnes. How be it they are the vñd
servantes of corruption/that is to saye they
teach nothing: but vaine and corruptible thin
ges/and that be toucheth in the. 4. to the Col
losyans (saunge) which all perish with y^e usin
ge of them/and are after the commaunda
mentes and doctrines of men. And yet be
cause they teach men to put confidence in
them / thow that are they the authores of
eternall corruption and damnation.

How be it the tenor and concordance of
the scripture doth so lye/that it compellith
vs to take and vnderstand the bonde seruan
tes of corruption /fo: them that are the subs
iectes of synne. So that the sense is / syth
they them selues with their wicked hypocri
sye and manifest vices do perishe then pres
sume they to profite other and bunge them
to helth communicatinge vnto them their
brotherheddes and pardons. And it folow
eth. fo: of whom so ever a man is overcō
vn to the same is he in bondage. Do we not
here dayly/that y^e Pope (though he be a mi
schecuous and wicked man) doth presume to
dispece the merites of Christ of his saints
etes & open here with his keyes to whō he
will? And the hole multitude of his clergy

ij. Petri. ij.

folowe him. So a wicked man chalengeth
 treasure/ of the church in to his owne hand/
 And he him self being the bond servant of
 corruptiō goth aboute to deliuer other. Ther
 fore Peter darth conclude that the church of *ij. Petri. ij.*
 Rome with his Pope is returned to worse
 gentilitie/ then it was before/ sainge/ for if
 they (after they have escaped by fayth from
 the filthines of the world thoww the know
 ledge/ of the lord and of the saviour Jesus *math. xij.*
 Christ/ are yet tangeled agayne therein/ and
 overcome/ then 's the latter end worse with
 the/ then the beginnunge/ for it had bene bet
 ter for them not to have knowen the waye
 of rightenes (that is to say of faith) then
 after they have knowen it/ to retorne from
 the holy commaundemēt geuen on to them
 (which is of faith in Christ) It is happened
 vnto them accordinge to the true proverbe. *psal. xviij.*
 The dogge is turned to his vomit agayne.
 And the sow after she is washed is/ retur
 ned to her wallowinge in the myre. Eue so
 do we see that in the Popes kingdome faith
 is extincte. And that we now are worse
 gentilles then ever we were. And for this
 we may thanke the abominable rydles and
 lawes of this kinge of faces/ which Peter &
 Judas (as we se) have described and painted
 effectuouslye/ with his faces and exterio: po
 wers. Now foloweth the frute and finall
 worke/ of them.

Danle. viij.

And he shall corrupte merue-
lous thinges.

Danie. pl.

Gene. vj.

This word/meruelous/in the hebrewe is
called miphlaoth and in other places is trans-
lated/great/mysticall/and secrete/as in the
xj. of Daniel/ He shall speake greete words
des against the god of goddes / And this
word/ corrupte / signifyeth here as it doth
in the. vj. of Genes where it is writen that y-
erth was corrupte/ and that all flesh had cor-
rupte/their waye/and that god wold cor-
rupte/or destroy them with the erthe. So
that paraphraser we might saye better in this
place/

And he shall corrupte greete thin-
ges.

And Daniel is indifferent to be taken. ij.
wayes. Other to vnderstand those great and
meruelous thinges/which this kinge shall
inade to corrupte them. Or els his woordes
that he doth/exercyse in corruptinge other
thinges/signifyinge that his actes be merue-
lous and incredible/And this latter sense
doth our interpreter folowe/whom also we
will folow/although the first sense be euen
as true/for/no doute / they are greete and
meruelous thinges which he doth corrupte/
but they are onely knowne and attayned by
faith. Therefore the sense shalbe / He shall
corrupte meruelously/ and shall be as a grea

at and incredible corruptor / he doth not describe what evil good things / shall suffer of him / But what great abominatio he shuld worke against good things / shewing his fortune and prosperite.

Therefore he speaketh not of violent corruption and destruction / as tyrantes spoile and destroye kingdoms and contres thorough warres and violence of armure / for soch a kinge as he is / soch a destroyer is he also / that is to say he shall do all things with faces and rydles / which shall not be strengthened by armure / witte / nor learninge / but thorough a strange and outward power as the next verse doth specifye / which sayeth. And he shall prosper / and shall do / and shall corrupte strongemen / and the people that are holse / and deceate shall prosper in his hand. It foloweth therefore that he destroyeth not Cyties and provinces / but rather those things which are wont to be suppressed of these faces / rydles / and deceases / and which are clene contrarye to them that is to say the truerb and word of truerb the sprete and playne symplenes / which is the faith in Christ / and kingdom of good consciences / and that Christ calleth the kingdom of God / the kingdom of heven and the kingdom of truerb. For so before pilate he confesseth and knowlegeth that

Joan. viij.

his kingdom is the kingdom of trueth for
he sayeth every man which is of the trueth
heareth my voice. Wherfor: this kige which
is the destroyer of the kingdome of heven/
and corruptour of the simplicitie which is in
Christ Jesu (as it is said to the Corinthiās)
is no nother but very Antichriste teaching
in sted of the faith/worshippes/for the trueth/a
cloked bysare/for secret mysteriyes/outwar
ard faces/for the gospell/lawes and rydles/
for pure clennes forle craftes / and for the
word of god/their awne traditions and de
crees/so destroying the consciences/and cor
ruptinge the spitte.

6. Time. j.

Let vs now iudge whether the pope fulfill
this parte. First this is evident that tho:row
Christ all synnes wer so damned and taken
awaye/that also the occasiō of synne (which
is the lawe) did not remayne/but was sup
pressed/for tho:row the faith he made all thin
ges/fre. So that a christen shuld worke no
thinge by the cōpulsion of the lawe/ but all
tho:row the sperte of libertye/ as Paule says
eth in the. j. of the first epistle to Timothe.
The lawe is not given to a righteous man/
for what so ever is done by compulsion of
the lawe is synne/for it is not done with a
glad and willinge sperte/but with a contra
ryewill and rebellinge against the lawe/and
this truelye is synne. Therfor in the. iij. of
the second epistle to the Corinthiās he cal

ij. Co. in. iij.

Lett the preachers of the new testament the
 ministers of the spirit and not of the letter
 be cause they teach grace and not the lawe.
 Wherefore in the hole new testamēt are thes
 re no vrgent & grevous preceptes. But only
 exhortatiōs to observe those thinges which
 were verye necessarye to oure heath. Neither
 did Christ and his apostles at any time cōs
 pell any man. And the holy goste was for
 that cause called paracletus / that is to say
 an exhorter and cōforter. And here is the s
 secte of the hole matter / y^e they are the peo
 ple of Christ / which willingly do heare and
 folowe him / not for any feare of the lawe /
 but only entysed and led with a gracious li
 bertye and faithfull love / Nor doing any thin
 ge be cause it is commaunded / but because
 it is pleasant and acceptable vnto them /
 though it were not commaunded / for they s
 wold do othera i^sse shuld be counted the peo
 ple of the lawe / and synagoge / wherein the
 transgressors were filled. Wherefor in the. xij.
 of Mathew / he speaketh conditionally / if thou *Math. xij.*
 wilt entre fepe the commaundmentes. And
 in the. v. of Mathew he sayth not / I will *Mat. v.*
 that you be poore but he exhorteth them ges
 tyff ye sayinge / blessed are the poore in spie
 te / and so fowb. And to be shorte in the new
 testament are all thinges declared which we
 ought to do and leve vndone / what reward
 is ordened for them that do and leve vndon

math. xxiij.

ne. And of whom to seake / find and obtaine
ne/helpe and confor:te to do and lede vndos
ne. But no mā is compelled (Every mā is
suffered other to perissh or to be saved) but
accordinhe to their awne will. Therefore in
the. xxiij. of Mathew he theacherh that a re
bellion shuld not be kilde/ but avoided and
put out of cumpanye/like a gentill.

So he hath not delivered vs from the
lawe / but from the power and violence of
the lawe/which is the very true losinge/ges
vinge a ll men libertye at their awne perill
to do other good or evill. But for all that he
hath not taken a waye from the powers and
officers their righte / sword / and auctorite
to punissh the evill / so: soch pertaine not
to his kingdome vntyll they are made spi
rituall/and then frely and with a glade har
te serve god. And sith these thinges are so
in the preceptes of god (moch more they as
re of value in the ceremonies/which are cle
ne vanisshed away) so that we can not of
send against them/ let vs thanke our father
which hath plucked this yoke from our nees
ses. And desyre faith of him /which faith
enlye is most sufficient vn to our iustifica
tion/but sith this kinge of faces the Pope
doth nothing but commaund and compell
in all his decrees/and that in the sted & na
me of God / it is evident ynough how that
he is the aduersarye of Chaste/and the con

ruptor of the new testament / yee and the En-
 nemye of the Christen lybertye. Compellinge
 me against their wylles to do y^e workes which
 he commaundeth them / thorow the which
 tyrannye he is the author of so many synnes
 because the workes are done of no glad min-
 de / for while they thinke that they are bound
 to his commaundementes / they have a blot
 te in their scrupelous consciences if they om-
 mitte any thinge / and yet because they do
 it with an evyll will truely they offend in
 their hartes / where as they shuld not have
 offended / thorow their resistinge and hat-
 inge will of the lawe / if he had commaunded
 nothinge / but only exhorted and desyred.
 And contrary wylle to them that obey him /
 he is the author of false fayned righteous-
 nes / for while they beleve that they have do-
 ne well / and repute their obedience for ius-
 tice / they are brought to this blindnes that
 they thinke they are good / not thorow the
 faith of Christ / but by these lawes and wor-
 kes. And thus truely doth he corrupte the
 faith and truethe / both multiplye and encreas-
 asse evyll consciences / and make fayned
 good consciences. And sith he doth so thorow
 all the world / it is evident what a corrupter
 and dispoylare he is / for even so many he
 corrupteth / as he hath subdued and ledde
 vnder his lawes and imperye. And who is
 he in the world that is not subiect vnto

der him. Excepte they be infantes o: para-
venture some simple persons / which are res-
serued by the inscrutable counsell and pro-
vision of god: O thou mā of synne. O thou
sonne of perdition. O thou abomination. O
thou corrupter. O thou autho: of evill cons-
ciences. O thou false master of good cons-
ciences. O thou enemye of faith and chris-
ten libertye / who is able fo: to reherse / yee
o: containe in his minde the infinite was-
tes of this monstrous finges coittes:

Howbeit the end of these mischevous
evils are not yet come. Yf he had ordened
these his lawes / in those workes of vertues
that are commaunded in the .x. preceptes / o:
els in soch as the philosophers and naturall
reason did describe / as are iustice / strength
temperāce / chastite / mildnes / truerh / good-
nes / and soch other. Paraventure they shuld
only have made a Synagoge / o: els have ord-
ened in the world a certaine civile iustice /
fo: thorow these also faith shuld have bene
corrupted / as it was amōg the Jewes / how
be it now he keepeth not him self with in these
bondes / but runneth ryot more at large ra-
ysinge infinite tempestes of mischeffe (yet
are we compelled to saye he dothe no hurte)
fo: he entyseth and daverth vs to cerimonyes
and his awne fayned traditions / as to places
persons / clothing / meattes and dayes / and
bindeth vs (like asses / and ignorant folcs /

if
saye off for my lawe
I to give p. 2

geer and flockes) vn to them with an indissoluble bond enduringe our hole liues / so that it maketh me soye and asham. of this pernitious abomination / and maketh me vtterly abhorre it vn to death / for Christ (as I haue saide) takinge awaye all lawes to make vs fre and at libertye / did most of all suppressse and disanulle the ceremonies which did consist in places / persones / garments / meattes dayes and soch other / so that their vse shuld be to all men most fre and indifferent / nether addressinge the conscience to synne / nor yet to iustice which is obtayned thorow only faith in Christ. How be it the Pope not content / at the lest with these places / meates / clothinges / and dayes / which were prescribed in the lawe of moyses. Doth werye corrupte / and destroy / the christe congregation with newe observations / other invented by his awne pregnant witte / or els by the soyle imagination of his adherentes / which also he doth encrease daylye and commaunde after his awne lust / & that yow may perceave this the more evidently / we will use certaine examples after the maner of an induction to rote and stablisshe it in yow.

Christ takinge away the difference of all places will be worshipped in every place. Neither is ther in his kingdome one place holyc / & an other prophane & with out holines. But in euery place all thinges are indiffer.

rent. Neither canst thou more hartely & bet-
ter/believe trust/and love god in the temple
quyre/altare / and churche yerd/then in thy
barne/vineard/fichen/and bed. And to be
shone the martyrs of Christ have honoured
him in darke dungeons and presons. And
sancte agnes. In the stues for gat not her
redemer. But the Pope doth consecrate
Churches gevinge greate pardon and priu-
leges vnto the halowinge. Makinge straie
relawes to condemne their consciences / y
other in spote or els in earnest do violate the
house that they have halowed/which shuld
nothing offend if they had hurte their awne
houses or any other mannes. He sides that
if thou obey the Popes commaundmentes/
thow arte made a religious man/and an ob-
bedient and faithfull sonne of the churche/
thow hast found a conscience of a good & d-
righteous worke Now compare Christ and
the Pope to gedder. Christ sayeth. There is
no synne comitted thow the vsinge of any
place except it be to the hurte of thy neghs-
bour. The Pope sayeth. It is sinne if thou
do any bodely worke in the churche. Or els
if thou counte it not to be more holy then a
comen house. Soth not the Pope here make
ke synne in vsinge of these places/in y wh-
ich christ maketh none but dimitteth vs fre-
Soth not y Pope make a scrupelous conscie-
ence / wher as Christ setteth vs at libertie ?
Soth not y pope orde thow his doctrine/

bōdage/feare/captivite/snare & ioperdeys
where as christ set tē the sure cōfidēce & fre
dō. Is not thē the Pope Annichast/ y author
of sinne and consciences/by his tryfclinge/
foliſsh/unprofitable/and wicked lawes: what
nedeth any christē these lawes & obseruāces
vnto iustice? O this deceauinge & childiſh
iustitiō which is worthy to be laughed at? &
yet is it of soch strength & might that it caus
seth great sinne and perdition.

Christ teacheth y iustice or his worſhupe
cōsisteth not in these places. But y pope sa
ieth y it is iustice & worſhupe of god to bild
chirches/to halow thē/to preferre thē aboue
comē houses for y holines which is given
vnto thē. O what a worthy religion is this
for this idoll: how mete & cōueniently did
Christ provide/y the cōsecratiō of chirches
& bellēs shuld oly pertaine to biſshopes: mus
ely it is even a marvelous mete office for a
biſshoppe.

For soch as the biſshopes are soch shuld
also their workes be. And they are nothinge
but idollēs/and visars (while that they set
aparte their office of preaching) and are on
ly Biſshoppes in titles & apparell. Therfor
re it was not conueniēt that they shuld sanc
tifie the faithfull soules (that is to saye the
verye chirch of God) with their words and
prayer / but rather to anoynt and sprike
thē with holy water bellēs / wodde / and

Actuum. vii.
Joannis. iiii.

stones/in which myse/spiders /and birdes
might dwell/ & not Christ. So a stocke doth
consecrate stockes / a stone stones / a blocke
blockes/a painted visare/visars / and an ys
dolle idoll'es/and in all poyntes he him self
is like that he haloweth. And yet in teas
chinge/tepinge/ad garnishinge these thin
ges/good lord / what lawes and glosses are
there/invented/what scrupulosite of cōsciēce
what cases reserved/what penance & satisf
actions are there imagined for the trasgress
sion of the. And our most reuered father doth
very hardly forgoe these fayned synnes. I
tell you not without monye/he will soner a
great deall remitte adpoutrye and the most
mischievous offences that cā be against god/
yee and rather then sayle mayntē you in the.
furthermore with what great pardons doth
he reward these iustices. And it is verye well
o:dered/so: soch sinners are worthy soch re
missions. And soch righteousmen oug
ht to be crowned with soch rewardes so y
the indulgences and absolutions must be as
true/as are the synnes and iustices. O this
abominable abomination.

Likewise, Christ did put no difference in
meates and dayes as the apostle teacheth in
many places. Neither wold he that in the
use of any meate or any daye there shuld be
synne/so: in the gospell the use of meate is
not reposed/but only the concupiscence of

meate. But this most holy aduersarye of
 Christ / nothinge regardinge the concupis-
 cence doth forbide thorow the authorite of
 god and vnder his name / the vse of fleshe/
 Milke/egges/ butyre and soch other / thos-
 row all the lente / and other certaine dayes
 which he hath prescribed to be fasted / ma-
 kinge and ordeninge his folishe faste not in
 refrayninge the concupiscence / but in fors-
 beddinge the vse / as Paule in the. iij. of *1. Timo. iij.*
 first epistle to Timothe did prophesy vpon
 him sayenge. Forbigginge to mary / and cō-
 maundinge to abstaine from meattes / wha-
 ich God hath created to be receaved with
 gevinge thanks. wherfore here also are sins
 nes made thorow the wicked will of this mā
 of synne / where as of their nature they were
 fre and with out synne. And he bindeth to
 these thinges / mennes consciences / and vex-
 eth them with folishe lawes. In so moch yf
 the rude people now a dayes do abhorre no-
 thinge so vehemently as the transgression of
 these fastinge dayes. And put their confis-
 dence so moch in no thinge as in this fast
 of the Pope / for they count it a thousand
 times lesse faute / to kisse to do adoutrye and
 to stele / then for to have eaten egges / buty-
 re / milke or fleshe in the lent ceason. Neither
 is this master of the chirches / the fontayne
 of lawes and rightuousnes / the shepard of
 the hole congregation / ad hed of the cathos

like churche/moved any whitte to mercye ad
cōpassiō/by cause the faith is thus suppress
sed/ & weke cōsciēces thus wickedly broug
ht in to errours / but rather reioyseth in
this destruction of soules/and corruptinge
of faith/yeec and calleth vpon them ad cons
strayneth thēto it. Neither will he ever for
geve the transgression of one of his lawes
vntill he be well moyned.

Such thē the pope doth make synne/wdes
re Christ taketh it away/and ordeneth iustis
ce where Christ sayeth is none. And doth
bind and snare cōsciēces where Christ doth
set thē fre. And doth all thinges clene cō
trarye/puttinge synne in the stedde of grace
and the lawe in sted of the faith / dost thou
yet doute whether he be the very antichrist
and abomination standinge where it ought
not stond? Are not these contrarye / Christ
sayeth here is no sinne/the pope sayeth yes
here is sinne, Christ sayeth here is no ius
tice /buth the pope sayeth yes here is ius
tice. Yf he wold suffer them indifferent
or els only wold exhorte men on to them/
he shuld not be antichrist/but now he cause
he commaundeth it in in the name of Christ
(though he lye)and doth exacte it vnder the
payne of dedly synne/he doth utterly cor
rupte y^e churche/suppresse y^e faith/avaunce syn
ne & destroy the consciences of the chresten.
Of this kind are all the wo:shippinges

of vesturs/vessels/& reliques/where of span
ge a fayer sorte of synnes. Yf a nunne/touch
the superaltare or the corpories(as they call
it)there is a synne committed/to touch the
chalice it is a great transgression / to saye
masse with an unhallowed chalice is a gre
vous offence/to do sacrifice in vestimentes
which are not consecrated is a carefull cri
me/It is also reputed for a synne yf in mis
nisteringe any sacrament/he lacke any or
namēt that pertayneth therevnto. Yf he call
a child or speake in the wordes of the canon
He offenderth also that dorth stammer or
stutte in the wordes of the canon/ he syn
neth that toucheth the holy reliques of sain
tes/ And he that toucheth the sacrament of
the altare other with hād or finger though
it be for necessite to plucke it from the rous
se of his mouthe comitteth soch vilonous
iniquite/y they will scrape ad shave of/the
quicke fleshe of the parte which did touch
it/so that very madnes it self can not be
more out of order and resone/ I thinke at the
length they will flee the tonge/the rous
se of the mouth the throte/and the bely be
cause they touch the sacrament. But to
hurte thy neghbure / or prevelye to con
vey away any of his good/or not to hel
pe him in his nede / is in a maner nei
ther counted for synne / nor yet regar
ded/ But what nedeth me to rehearse any

of these abominations/sith the hole world
is replenished with his iniquities: What mis-
struous abominations doth not he with his
adherentes bring to passe/which are not on-
ly superstitious/But also deessye in the hed
furious/and folles of extreme madnes.

Finally/tho:ow the authoite of the pope
in a maner all the creatures of god and all
the use of them is made synne / for Christ
wold that in none of these shuld be any syn-
ne nother yet iustice/the cause was paradoxa-
ture be cause he onely was holy. Now be it
it was cōuenient for the most holyc vicare of
Christ/that he resistinge Christ shuld here
multiplye and encrease synnes and iustices/
and replenishe the world (corruptinge the
christen libertie and suppressinge the faith)
with folishe/fearfull/erronous and peris-
shinge cōsciences. Behold now who is the
man of synne and sonne of perdition. Neither
yet have I numbered the thicke swarme/
and infinite hostie that depend on him/ as
cardinalles/bisshoppes/ prestes / monkes/
fryers/nunnes/decanes/subdecanes / and
other shavelinges which host the silf fre fro
the lawe. For these tho:ow their shavings/
vesture/houres/ and behauiours/ abound
with as many synnes/as the duns mē with
relatids/or thomistes with their realites/ &
yet put they so manye of them in every thin-
ge/as there are creatures in the world/and

considerations in them. Good lord / All
 this wretched multitude of men is nothing
 but synne / for he is counted a very apostata
 and biter of his religion / which is not shav
 ven / if he read not his prescribed houres /
 yf he be not clothed with a prestly colour /
 yf he were not a hode or a coule / yf he be
 not appareiled with purpulle and silke / or do
 chaunge any of those thinges which are ap
 pointed him to do / who wold not iudge a
 religious man to be an apostata / if he went
 in a laye mānes apparell / or wold not be shav
 ven in due time? But for to playe the apostata
 & departe from the faith is nothinge res
 garded / In trasgressinge the hyghe decrees
 the popes awne dispensation is scant couns
 red ynough / though it be redemed with nea
 ver so moch monye (all though for a litle try
 full he will remitte any offence to wardes
 god / yee and somtime offer the remission
 for nought) So depe entereth the tyrannye
 of his lawe in to our wretched consciences
 Therefore Daniel doth verye well saye / that
 he shall corrupt marvelous thinges / for
 what is it that he leaveth vncorrupte? yee ad
 so he doth corrupte them that they can not
 be repayred / for the consciences are so weas
 ped and brought in to bondage. In so moch
 that I am in doute / if the pope wold abroga
 te all his lawes / whether y by those meas
 nes this scrupulosite might be wreded out

of mennes hartes/so that their consciences
might be heled/so cruell and incurable is
this plague of the people / which is sown
among them (Yf I may use Esaias wo:ds
Dec) of this kinge Assure.

Here hast thou the fruite of these faces
and rydles/which is the corruption/of the
churche/of the faith/of Christes libertie/of
the spiete and truth/and of all the good
nes which are given vs of god/ This is y
true Antiochus in y.vij. of Daniel/which
there was named to be a figure/of this kins
ges faces / This is he which was exalted
against the strength of heven/and did cast
downe of the strenght/and of the sterres/ And
did treade them vnder his feate/ & prevailed
vntill he cam vnto the pance of strength/
and toke of him a great sacrifice(that is to
say faith) And cast dowe his holye plas
ce(that is mennes consciences) he hadde strenght
geue him against y greate sacrifice be
cause of synne/& y truth in the erth shalbe
felld & cast dowe/ And he shall prosper &
do. Soth not y pope fulfill all these thin
ges avauncynge his faces & rydles against
y truth & faith? Marke well what sathan
speaketh by their moutes/ They saye that all
thinges were not sette in a perfayte order
of Christ but were lefte to the iudgement of
the Churche to be ordered/ysith Christ ordered
that there shuld be no synne but vbeleffe
and no iustice but faith. As he sayeth in the

Daniel. viij.

pos. of Joan. he shall rebuke the world of synne/
 ne/ be cause they beleve not in me-/ And a
 gayne. He that beleveth not shal be cōdemn
 ned/ All thinges that are with out a man
 do not defile man but are clene fre/ except
 we offend against them with an evill cons
 cupiscence which cometh from with in.
 How be it the Pope defileth the hole world
 by these outward thinges/ and is nothinge
 moved with the inward pollutiōs. Be held
 how playne Christes wordes are/ and yet
 we will not se this his adversary and cor
 rupter of the faith.

Be sides thes maners of synnes & perdi
 tions/ the pope hath ordened other trasgres
 sions. first y false trust of soch wo:kes/ which
 is duble iniquite/ for they which obey y po
 pe in his preceptes/ & eschew soch thiges as
 y pope cōmandeth/ do thinke with hyghe
 presumptiō/ yee & also are counted of oibers
 y they have done well & deservēd heve. And
 this is y other pernicious instrument of cor
 ruptiō which rageth thow y hole world/
 Be cause y with this trust & cōfidence y saie
 th ofe hait cā not cōsist/ furthermore be cau
 se they are so oppressed & lade with y multitu
 tude of lawes/ y they fulfil them only with
 y outward wo:ke for their willes are clene co
 rrary & wold resist them/ As we se by expe
 riēce in y troubleous besines/ of vigillies/ mas
 ses/ ad houre which both must be sayd ad

songe/ In the which they labour with soche
toyle/that now adayes no labour is
more redyous. Yet neverthelesse the heddes
masters & cruell exactors of these most hard
workes compell vs to worke soch thinges
with out ceassing / which before god are
nothinge but greuous synnes/ although be-
fore men they be good workes/ and coun-
sed for the service of god / here are inuetered
identimentes of the senses thorow orga-
nes/ musike / and diuersite of songes/ but
these are nothinge to the spere/ which ras-
ther is extincte thorow these wātan trifles
Al Christe/ with what violēce/ with what
haste and power are they driven heddelins
ge to synne and perisshe/ thorow this abo-
mible abomination/ It is an horrible/ trem-
blinge and feare to loke in vpon these cruell
whorlpoules of consciences/ which perisshe
with soch great paynes and labour. O what
light and childishe offēces are these/ whe-
rin Manasses and other wicked kinges syn-
ned by doing sacrifice with their awne chil-
dren and progenye. Truly the cursed sacrifi-
ces of the most rude gentils/ no not of the
Istrigones/ may be compared vnto oures/
The sayeing of Christ may be verified in vs
seven more wicked spertes make the end wor-
sse then the beginninge/ for I saye that we
gentiles are worse seven times then we
were before we knew Christ.

iii. Reg. p. 1.

Mach. 2. 14.

And that we may be shorte concerninge
 this corruptiō/and that how maiste perces
 are that there is nothing in y^e pope but synne
 and perdition. Marke well/not only his
 lawes are synnes/but also all the workes that
 folow them (and not those alone which are
 fained and done with werynes as I saide
 before) yee and the rewardes are the greatest
 synnes of all/So that the lesse synnes are re
 wardēd with the greater. Thow wilt aske me
 how? I will tell the. They are not contente
 to binde and destroy Iesus but also they let
 go Barrabas the theffe / that is to say / he
 doth exempte thorow his privileges the ho
 le multitude of his clargye / from the burdēs
 and labours of all men / that they may lyve
 in idelnes and riches / regardinge nothinge
 to committe the abomination of Sodom &
 Gomorrah. Neither is it lawfull for any mā
 to reprove / accuse or correcte them whē they
 transgresse. But only the pope / which nes
 ther will do it / nether yet cā yf he wold. hea
 re sprige out of fatte their iniquities. By thes
 se meanes abound / deflouringe of virgins /
 aduoutye / fornicatiō / vnclennes / covetous
 nes / soreltie / deccate / and the hole cloude of
 wickednes / yee and not only abound / but als
 so raigne unpunished / with out feare of god
 or man. And if any mā rebuke or checke the
 he is reputed a wicked transgressor of y^e po
 pes privileges / and is guiltye for hurtinge his

mageste. To this pertaine the most holy lawes and decrees/de foro competenti. And all those in the which the clergye is exempted from the accusation/iudgement/and punishment of the laye men: yee and their possessions. finally/this most holye adversarye of Christ hath made vsurye/forlitye/and raspe/lawfull on to them / while that he doth admitte to the encrease of the honour and worshippe of God / vniuersall restoranges vnlawfull bargaynes / and despenseth graciously with pety bryebrye/gevinge thapostiles benediction to be partaker with them. As for the abstayninge from matrimonye we have spoken of it before/ he howe Sathean was the author that it was forbode / and what synnes and perditions are entered / yee ad daylye encreassed thorow the forbodinge of it.

Have we any ende of this bottomlesse pitte and hell? Were not only the othes wherewith he bindeth/bisshopes/prestes/mōstes/princes ad vniuersites/sufficient to make him the man of synne and sonne of perdition? For who is able to recite the perjuryes/syth there is in a maner no mā that sweareth with his will/and yet is he compelled to swere/where as is no necessity of the faith or of his neyghburs profite/ wherfore the othe takist the name of god in vayne/for that which is not done with the affect and mind

of the harte / is done vayne and with synne
 ne. So that this kingdome of faces hath
 not only preyled to corrupte the fayth / but
 also to destroy good maners. In so moch
 that he hath lefte nothinge. But it is attas
 ynted ad in a maner putrified. And yet hath
 he cloked and covered these cursed monstres
 with soch a fyne ad beutyfull colour of fas
 ces / and hath so defended thē against eves
 ry power both of vertue & wepon / that this
 kinge of faces was most mete to be the laste
 monstre in the end of the world / prepared
 against the great cominge of Christ / that
 Christ might shew his great vertue and pos
 wer / in the greatnes of this monstre / here
 speake I nothinge of the infinite cruelties by
 the which he transgresseth the. iij. v. vii. and
 viij. commaundmentes / for he taketh awaye
 the obedience which the children owe to their
 parentes / stirring up and arminge the sons
 nes against the fathers as it is sene en. **Henry the**
 rie the. iij. and manye other / for he will **Pill. emperor**
 that he be hard above / and asore all other **re.**
 Also that he replenissheth the world with
 bloude and murther / makinge debate at his
 owne plesure be twixte kinges and princes /
 beinge the occasion of great warres and con
 tentions. So that a man may doute / whe
 ther sathan him self (if he reigned presenta
 ly among vs) might bring soch thinges to
 passe as the Pope doth. Now doth this mis

Wherby these invade ad subdew hole kingdōs
and dukedoms. And deuoreth bisshopricks
benefices / ad all the goodes movable & im-
movable in y hole world / tho: our subsidyes
busses / and other infinite craftes very softe /
craftye and lyeinge / knittinge / and vnbind-
dinge all thiges / according to his pleasure.
And this man of synne and sonne of perdis-
tiō / conueyeth his matters on that facyon /
that he denieth them to be synnes / yee and
affirmeth that it is synne if any man resist
or laughe at them. And that so abominable
synne that no hell is sufficient to punissh it.
And he hath drawen on to him in to this
wicked mind and sentence (all though not the
hole world) yet truly at the lest the hole hepe
of the clergie / and a great parte of the laye
people / destroyng them that consente vnto
him perpetuallie / so that not by one maner
of waye / but by all wayes he corrupteth and
destroyeth all thinges / and may well be
called a corrupter of mervelous thinges.

**The sacrile-
gious men of the al-
tars.**

But let vs proccede to the greatest & most
abominable mischeffe of all other / concerns
the sacrament of the altare and bap-
tisme or repentance. First he hath taken from
the church the holy mysterye of the masse.
And so hath corrupte it concerning the las-
ge people that he hath clene taken awaye the
one parte from them / and not only taken it
awaye / but also made it sinne / yee ad extres

me heresye if any man according to the ordinaunce of Christ use both the kinde. O lyvinge & immortall god / what presumptuous boldnes hath this wicked abominatiō? If Christ had forbeden any of the kinde / he had bene an heretike y had receaved both but now sith he doth not forbed it / and so ordeneth no sinne in the receavinge / but rather doth orden both partes to be receaved / his vicare in a thinge not forbed / but lawfull and fre / yee and ordened of Christ hi self / hath made not onely synne but also hyghe heresye. Neither so is Antichrist knowen / but is yet worshipped / as the vicare of God. O the roughnes of the wrath and fure of god Playnly I thinke that the hole is take away sith I see manifestly on parte gone (for the bread and the wine is but one sacramēt) the other is left only for a laughinge stocke / for he that in one parte offendeth against god is guilty in all / except peradventure god by his secrete judgmet hath reserved it in the faith / without any outward receavinge of the sacramente. Therefore it were better to receive neither of the partes then the one alone / for so we might the more suerly eschew the trasgression of that which Christ did institute.

Yet be not satisfied with this his fure setting a most cruell and deadly snare to tangle the consciences / suffreth not the use

of this sacrament to be fre. But compellēth
all to gedder on one certaine daye ons in
the yeare to communicate. Here I pray the
good Christē brother / how many dost thou
thinke do excommunicate only by the com-
pulsion of this precept which truly in their
harte had lever not to communicate? And
all these synne (for they do not communica-
te in spere / that is to say nerher in faith nor
will / but by the compulsion of this letter and
lawe) syth that this bred requirerh a hun-
gry harte / and not a full / and moch lesse a dis-
dayning and hatefull mind. And of all thes-
se synnes the Pope is author / constrayning
all men by his most cruell lawe to theyr
awne destruction / where as he ought to le-
ve this communion fre to every man / and
only call and exhorte them vn to it / not cō-
pelle and dryve them to it. Consider well /
whether by this occasion the world be not
replenished with synnes open to be seē. And
with this floude ynough destroyed. So he
doth not only despoyle vs of oure sacramēt /
but also that which he leueth vs / he ordēs
reth on that maner / that thorow the occas-
sion of it he fulfillerh the world with synne)
and so bringerh vs vnto destruction.

How be it he doth moch more mocke and
illude the prestes for fyrst he turnerh the
masse which is a sacrament and testament /
to be reputed for a benefite and good work

by the which prestes shuld make sacrifice
 for synnes / and shuld helpe the quicke and
 deade in all tribulations. Challenging vnto
 him self by this fayned lye all ryches / glo-
 rie / and powres of the world. So that now
 the masse is cleine vnprofitable vnto oure
 healthe / and is only of value for luter vnder
 this incredible perversite and vngodlinesse
 / forthermore they make a sacrifice of it /
 By the which they do well and geve than-
 kes vnto God / as though he had nede of
 oure goodnesse / of whom we receave all
 thynges / playnly this wicked perversite pass-
 seth all sense and wordes / and yet hath it
 besegged / yee and oppressed the hole world.
 Thierdly / he maketh a private thinge of a
 comen / for the masse in both partes nece-
 ought to be suffered vnto one ma / sith that
 Chast wold have it comen / so that the prest
 executinge shuld communicate both partes
 vnto some congregation gadered vnto
 him. Now be it now the prest celebratin-
 ge doth communicate only to him self both
 partes. And yet in the meane reason he do-
 th communicate and applye spirituallie
 the frute of the masse vnto who so ever he
 will (that is to saye he dreameth y he doth
 communicate some thinge) as though it we-
 re a good worke & sacrifice. And so where it
 ought to be receaved comelye / he only doth
 receave it / and yet not as the gifte of god to

possesse it / but as his arene gifte to offer it.
What profound sees of synnes / abound in
this one sacrament. Good lord / how fewe /
or rather none are there which vse it lawfully
lye as Christ did orden it / and as his apostles
kepte it.

**Auricular
confession.**

The same and life madnes doth corrupt
read' thinges in the auricular confession of
oure synnes / for first / such this confession is
a thinge verie holesume / it ought to be fre for
oure new lawe (which is the gospel) with
it not suffer any lawe of compulsion / but only
of counsell and exhortation. But so many
synnes doth the Pope make / and so many
soules doth he condemne / as are confessed
against their willes how oftē so ever it be / for
when they confesse thow the compulsion of
the Popes lawe their mind resisteth his lawe.
And so do they synne / belevinge in the
ir wcke and wretched conscience that they
are bounde of necessite to confesse them selves
and yet confesse they against their willes
/ and knowlege their synnes with their
mouthes and not with their hartes / that is
to say faynedly. And so offend greuously.
Now consider substantialllye what surges
and waues the Pope hath excitate in the
world by this one lawe of compelled confession.
How manye is there y^e with a glad
and fre harte confesse them selves : Yet no
mā doth thinke y^e this is sinne / in so moche y^e

all men perissh o: they beware thorow this
same sonne of perdition & abominable man
of synne.

And to the intent that this profoundite of
sinnes and perditions shuld be greater/he
compell eth also that the offenses which are
comitted against his lawre shuld be confes-
sed/yee and that chesly of all/with all the
differences of synnes/kindees/natures/dos
ughters/nesyis/branches/circunstances/ad
infinite other abominations/in so moch þ
the most spirituall mā of all/shuld here be-
gyne to synne ad perissh/that is to say cō-
fesse against his will/fo: this sentence stō-
derth firme and stable/he that doth a thinge
against his will doth it not. And againe.
Cōspetted seroises please not god. Sith thē
the Pope hath no nede of these lawres / but
only to stabliss and encreasse his tyrannye
it is evident that he is the authoz of infinite
synnes and infinite perditions/while that by
his lawres / he giveth a greate occasion of
evill to weake and froward cōsciences/wh-
ich thinke them self to be bound on to the
fulfilling of his lawres/fo: if a man beleve þ
he is bounde/and doth not fulfill that wh-
ich he thinketh him self bound to with bare
re ad mīde /he doth sinne with out ceasinge
as Paule saith in the. xiiij. to the Romyans *Roma. viij*
he that maketh conscience is damned if he
eate/fo: what so ever is not of faith the same

ij. Petri. ij.

ij. The. ij.

Satisfaction.

to synne. But this beleve þ pope requyret
in his lawes/ād yet cā he not geve the mind
to do it. And truely so litle necessite and aus
thoute hath he to exacte it / as he hath pos
wer to geve the mind to fulfill it. So that
there is no cause but even/his pure pleasure
which replenisheth the world with these
synnes and perditions/and devo:eth þ Chris
sten/as Peter doth saye / they which were
cl: ne escaped/of them are agayne wropped
in erroures. therfo: Christ wold not call
him abominable/ But the very abominatiō
it self. And Paule intending to publish his
mischief called it not the synne of the man/
and perdition of the sonne/ but called him
the very man of synne/ & wicked sonne of per
ditiō/ signifyinge þ there was nothinge of
palue in him but all synne and perdiū. And
truelye this we se fulfilled in the pope/ Inso
much þ excepte Christe do shorē these dayes
es no flesshe shuld be saved/ And who kno
weth whether that these dayes which we
re spoken of to be shortened pertaine vnto
the infantes which dye before the tyme/that
they know this wicked abemination?

The lawes also of satisfactions (o Christ
oure saviour) how many soules do they des
stroy. Who cā attayne to know these passys
ons/ vexatiōs/ & deatbes of consciences: for
first of all (in publishinge his lawes) he doth
not onely take away our libertye in this

ge/but also maketh a conscience to every mā
to make satisfaction/which thinge syth no
mā doth it frely/he is cōpelled (thorow this
wreked lawe & erronious cōsciēce agreing in
one) to synne with out ceasinge. Yet doth he
not prescribe in his lawes/how moch the sa
tisfaction shalbe/As he determineth of y^e sa
crament of y^e altare/& of confessiō, but even
as his lying harte geueth him/ād as his
vaine pleasure is/thorow shalt satisfye/geve/&
suffer so moch/as he & his adherētes wilt/
o: lacke monye. And so sathā doth here spor
te & playe him/in vexinge our cōsciēces/to
accomplishe all his malice Here doth he cha
llēge y^e victories of martyrs / And fighteth
with y^e sede of thē which caste hī out of hea
vē/havinge a greate wrath/as we may se in
y^e apocalipsis. And so doth he swage & pas
syfye his wrath/y^e he sporteth & laugheth in
our perditions/as it were in a most vile thinge
ge/& of no reputatiō/Oh we wretches that
thus slepe & roughr/out of reason. Yf so be y^e
pope wold suffer all these thinges fre / not
ynaringe our cōsciēces/thē shuld he troike
no synne & perdition. How be it/it wold turne
ne in to y^e destructiō of his facye kingdome/
therfore it wer better y^e y^e hōle word shuld per
rish/then his kingdome shuld decay/ So
show maist se/how that Chast is the autho;
of iustice/never ordeninge/lawe synne and
perdition/but rather callinge & deliveringe

ys from the lawes and constitutions/ And
contrary how the pope is author of synne/ in
every thinge makinge lawes/ corruptinge ius-
tice and health/ Dyringe and constrayninge
all men to be subdewed vnder his lawes/
he is not called holie/ but most holie/ Not
the minister of Christ but his vicare. Not
the equall fellow and companion/ but pance
of prelates/ And head of all sheperdes / wroo-
be to the. It foloweth.

Danie. viij.

And he shall prospere and do.

That is to witte his faces and rydles/ syth
there is no thinge of more efficacie & might
to decreave and destroye then the cloke of
godlines/ chesly of all sith it is avaunsed on
der y name of god/ Neither yet so shuld he
have profited except he had bene holper with
the operations of sarhan/ after that god for
the aboundance of synne had forsaken the
world. For what naturall reason doth not
perceave what folyssh and wicked thinges the
Pope many times doth commaund and do/
see with out any cloke. And yet these thing-
ges have so preyayled/ that holl grece hath
resisted him in payne. How many times al-
so have the emperours of germanye? how
often have other kinges/ how ofte have ma-
ny bisshoppes? how often have many good
and wel learned men resisted this monstres?
how be it/ they are all overcome/ suppressed/

and extincte/The operation of erour hath
prevayled/and they are so swollen with pre
sumptuous pride/y they may boldly boast
that they are to be feared/ as though Christ
him self did worke with the defendinge his
Church. These things are well knowe to the
that have read the stories / in the whiche
they are so playnly perceived/ that the sto
ries of Italye/ which corrupte al thinges to
flatter and avaunce the popes highnes/ cou
ld not cloke ad kepe secretemoch of his mi
scheffe/ So y tenore of his actes which wes
re wropped & involved under so many co
lours & clothes of lyes/ & covered by the dis
gysinge and flaterye of parasites/ doth at y
lengthe put forth his abomination/ & re
velate their autho:/ to his greate rebute ad
sclaunder (be these flaterers never so moch
against it) Playnly declaringe that the po
pes have resisted ad fought against the gos
pell/ Neither do these wretched parasites
obtaine any thinge thorow their lyes / but
that the pope for his church (which is his
tyrannye) hath manfully/ fought/ despoyled
ravished/ kild/ and replenished the world
with murder/ blod/ & other miserie / And
how these things differ from the gospell
(how so ever they please the blondes/ platis
nes/ & such like) he is a verie stocke y unders
tonderth not/ be he never so rude. For peace
in the ministrye of peace/ the care and res

gard of spiritual thinges and that with all
affection and desire/pertaynerh vnto the po
pe/ But this historiographie of Italye prayse þ
popes be cause they have vered imperyes/
kingdoms/bisshoprikes/and dukedoms / &
have schratshed them to them selues tho
row violēce & deceate/as though they were
• due vnto them by right. Therefore he hath
preuailed ad prospered in all his willes be
inge a lewde adversary of god. And so hath
done and fulfilled/that which he hath des
syred all men resistinge him in vayne/both
godly and vngodly/holy and propbane/rus
de and learned/and that is fulfilled which
folewerh.

Dante. viij.

And he shall corrupte stronge
thinges and the people which are
hoyle.

Dante. viij.

Mat. xxij.

¶ The same thinge doth Daniel in y. viij.
prophesey vpon Antiochus which was the
figure of y. pope. And he did caste doune the
sterres of heuē & did treade the vnder his sea
ate. And Chast in y. xxij. of Mathew doth
prophesey/ y. the verye chosen shalbe brought
in to erroure. And Paule sayeth that there
shall come stronge delusion.

ij. Thess. ij.

Truely if I shuld folow myn auncient mind
& take the hebreu wordes in that sence to ex
pounde/for: stronge men/strengthes. And for
the holy people/the apostles and euangelistes
whereto the wordes do also incline/the shuld

the sence be/that the pope shuld be such one
 that shuld corrupte/destroye and suppress/
 holys scriptures (which are the only strength
 of the church) and the holys people that is to
 saye thapostles and euangelistes/be cause
 he wil be taken and halden with no authori-
 te of scripture/but wresteth/despoyleth/cor-
 rupteth/ad destroyeth (which is very true)
 att scriptures at his awne pleasure. Yf we ta-
 ke it/in this sence/the foloweth the next ver-
 se meruelous accordingly ad to the purpos-
 se. For this is the cause that he will not be
 subdued vnder scripture/ad brought in to a
 good order / for he wold that all thinges
 shuld be done/sayed / taught/ vnderstand /
 and expounded/after his awne wil ad mind
 This purposse to obtayne he corrupteth in a
 maner all thinges/vainlye and presumptus-
 ously expoundeth them/raier then he will
 geve place to a nother mannes iudgement
 (though it be true)or els seme to have erred
 and done amysse. And this may be declared
 by many examples in his decrees where as
 in every place he doth corrupte the saynges
 of scripture/of Christ and his Apostles ac-
 cordinge to that which now foloweth.

And he shalbe after his awne Dante. viii.
 ne opinion.

The hebrewe sayeth/ve al sichlo/which sig-
 nifieth. And after his awne mnd/understa-

dinge the verbe shalbe/or shall do/or soch
like. Here is the prerogative of y^e popes fins
gdom touched/wherby the pope is elevated
above all other/and is declared to be subiecs
te to no mannes iudgemēt. for he will iudg
ge every man/and will be iudged of no mā
as the wofed papistes do crake with a low
de and schule voice / that the thrones and
courtes of them that must geve iudgement/
must of this sette receave thar sētece/ Groun
dinge him vpon this he runneth ryote in his
decrees like a mad man that the inferio^r ses
te shall not iudge the superio^r. To this entē
pertayneth the chapter Cuncta per mundū
nouit ecclesia/ Where in it is determed that
it is not lawfull to iudge of the sentence of
the chirch of Rome. I pray the what may
be spokē or harde more abominable/thē this
blasphemous and wretched voice. This is
it that Peter doth speake of in the. ii. of. y. ii.
epistle/Presūptuous they are and stonding
ge well in their awne conceate. Is not this
an incredible presumption that one wofed &
wretched man/which is oppressed with all
iniquite and mischeff/most rude and vnlearn
ed/shuld take vpon him to be iudged of no
man/to erre in nothinge/to iudge all men?
This is it that they meaned/when they did
reach with most cursed blasphemye that the
pope was above the colled. And that it bes
longet only to him to expound the scriptus

ij. Petr. ii.

re/ and that his iudgement must be preferred above the hole congregation. Neither have they so moch brayne as to iudge that the congregation (yee and every faithfull in Christ) hath y^e holy goste/ to whose iudgement the very angel's ought to obey / and moch more this wicked and unlearned mā/ which is compased aboute and instructe only with such as he is him self.

And this is it that againe Peter doth i. *Peter. ii.* prophesye of in the. iiij. of the second epistle sayinge y^e there shuld come certaine / which shuld walk after theyr owne lustes/ what signifyeth that to walke after theyr owne lustes. But even as Daniel doth saye that all thinge shalbe done of this kinge after his owne sence/opinion and will: for sichel in the hebrew doth signifye the mind/ sense/ opinion will/ and desire of the flesch/ which in the greke tonge is called nous and pro noia/as in the. viij. to the Romaines. They that are carnall are carnally minded / and agayne/ The desire of y^e flesch is death. This desire this minde and opinion (as they call it) doth Daniel touch. Which we se so vehement in the pope that (despising scripture) he dare presume of his owne brayne/ to pronounce and diffine/ only puttinge his confidence in the greatnesse of his tyrannye / out of this springeth it/ that he call'eth him self the church/ and suffereth no iudgement. Bus

to be laboreth y^e master/teacher/q^{ue}bed of all
churches/makinge hi self the rule of y^e faith
being far from it and unfaithfull him self/
and yet this wicked man is praysed in his
desyres. Behold now what it meaneth to
do all thinges after his owne minde. Can
there any thinge be thought more abominas
ble / then that the church which liueth and
is led with the holy gost/shuld geve place in
expoundinge the sense of scripture to wret
ched / wicked and vnlarned men / which pre
sume only vpon the violence of theyr tyrans
ny? And yet is this boasted now adayes for
a hyghe article of the faith. Neither is there
any heretike counted more pernyciouse / then
he which but with a becke doth seme to dis
ute in this one pointe. Trulye; the Kingdome
of Sathā / is now come to an ende / for whis
le this folissh felowe goth aboute so curi
ously to confirme his impy and make men
chey it. It chaunceth in the meane ceason
by the hyghe provision of God / that he be
trayeth him self like a shered and unfaith
full parrone. And tho:ow no nother mea
nes / but by his diligent labour and curiosita
while he setteth great hereses in trifelinge
matters / and holdeth his peace patiently if
a man wold deney god utterly / or were en
dowed with all inquite / as we may se in the
bissshopes / for if they were led with the sprea
re of god / they wold first and most of all see

ate those things which pertain to God /
Now because they seek their owne profite
nothing regarding that which pertaineth
to god / it appereth playne ynough with wha
at spere they are caryed.

Wherefore it is necessary that Paule in
the. iiii. of the first epistle to the Corinthians
be suppressed and destroyed by this kinge
of faces and rydles / which will do all thin
ges after his owne mind / and admittre nos
thinge to the iudgemēt of scripture / for he sa
yeth if eny revelation be made to another y
sitteth by let the first hold his peace / and as
gaine. Let the prophetes speak. ij. atonce or
the atonce / and let other iudge. What sayeth
the Pope? There is nothinge (he sayeth) re
velate to any that sitteth / but I alone shall
speake first / let the other heare. And againe /
let not the other iudge / but I will prophesye
and other shalbe iudged. for I am the mas
ter / the prophete / and the vicare of God. It
belongeth vnto vs to speak / or els as it is
sayde in the. xi. Psalme. We shall exalt oure
tonge / oure lippes be oure awne / who is our
re lord? And so doth this wiked / more pres
umptuous then proerde Pelagius / auauice
him self in his decrees / sayenge. Where as
is the maiorite / ther is the authorite of coma
maūdinge / as for the other of necessity must
obey. Tel me if thou canste whether any of
the kinges which ever hase bene syth the

1. Corin. viii.

Psalme. xi.

i. Petri. 3.

Roma. xij.

beginninge of the world / have commaunded and enacted their lawes with soch pride / swellinge / arrogancie / boldnes / stubbornnes / standinge so well in their awne conceite / with soch imperious a voice / solishe hardenes / and presumption / as only this one Peter Truly god him self did never enacte his preceptes with soch imperious mageste and power. Is he not therefore a worthy successor of Peter which taught in the. v. of his first epistle. Submit youre selves every man / one to another / what meaneith that but to geve place one to the other / and not to be stubborn in his awne opinion? And Paule in the xij. to the Romayns sayeth. Make youre self equall to the of the lower sorte / be not wyse in youre awne opinions. And Solomon. Put a measure in thy wisdom And againe sticke not to thine awne wisdom. And paule did write cheslye to the Romayns whē he exhorted them not to be wise in their awne opinions. Even as Peter did also when he prophesied y there shuld come stubbornne men which shuld stond well in their awne conceite and walke after their awne lustes.

Nether yet only in iudging derb he follow his awne opinion / but also in teachinge and livinge / behold the hole face of the church and shew me if thou canst / in what profession / secte or parte / they live accordinge to the preceptes of God / do they not teach yet

and live / after chosen holines (as the apostle call'eth it) Doinge such thinges as they thinke them self holy and right / as though there were no finge in Israel / as it is said in the. xxi. of iudicum. And the Pope doth prayse and confirme all these thinges / as be it the lawe in y. xij. of the Deuteronomye doth instantly and sharply forbed those prope opinions. And in the. iij. of Amos. Sacrifice yow of leuen / prayse / and call' on to you / and shew youre wilfull oblations / for this hath bene your desire you children of Israel. And paule doth reprove y inventors and finders of new thinges / how be it this detestable folishe hardenes of oure / owne mind and opinion is utterly condemned by the most godly example of Josue / where as after the spiere had exhorted him and faithfulls promysed him that he shuld passe over Jordane / yet wold he not that he shuld be directed and ordered by his owne opinion / but by the iudgement of scripture saynge in the first chapter. Be of good comfort / and desire stronge that thou maist kepe and do all my lawe / which Moses my servant commaunded the (not thine owne mind and opinion which no man hath commaunded the) Thou shalt not decline from it neither to the right hande / neither to the lefte hand (behold he doth clene suppress / and put out his owne iudgement and sense) that thou maist pers

2. llo. 3.

Judic. xxi.

Deutero. xxi.

Amos. iij.

Josue. i.

leave all thinges that thou doste (and truly they can not be knowne what they are yf they be done after oure owne opinion without y^e lawe of god / for we knowe not whether they please God or nay / we beat the ayer with our fist / and labour without certayne re / yee rather it is evident that they do not please God that are of this kind as it appereth by his inhibition. Neither let the volume of this lawe depart from thy mouth / and thou shalt be occupied in it day and nyght (¶ this necessary monition which is despised of antichrist. Marke I pray the the wordes of this lawe / which moniffeth the / that the lawe departe not from thy mouth / but that thou be occupied in it daye and nyght / that thou maist kepe and do all thinges which are written in it (not other and strange thinges) Then shalt thou prosper in thy waye / and shalt be wyse / that is to say then thy opinion and mind shalbe hole / then shalt thou see the right / and so shalt thou goo furth prosperously and prevaile. And contrary / if thou make in thine owne opinion thou shalt have nothinge prosperous / be cause thou goist furth not accordinge to the lawe of God / but accordinge to thine owne witte and provision / but god doth approve the waye of iust men / and the torney of the wicked shall perish / blissed is he therefore which hath not walked in the couns

Psal. i

cell of ungodly men.

How be it oure Pope doth so glorie & reioyse in his awne opinions/despising the lawe of God/that he doth auaunce him self to be the church/and incredible councell. Neither doth he consider that this Josue had no lesse of the spere of God then any Pope ever had. And yet will the spere that no thinge shuld be done of him / which was not expiesly rehearsed in the scripture. In so moch that moch more the Church ought not to be of his awne opinion/but rather to stick and lene to the iudgement of god and testimonies of scripture. O thou Pope.

How be it the stubborne fellow that stōdeth over moch in his awne conceit / will mocke and thinke sone to dissolue this reason / puttinge a differēce with a fained distinction and most craftye illusion to scape fre/betwext iurisdiction and charite/affirminge that the forsaide textes of scripture shuld be vnderstonde of the office of charite/ not of the tyrannye of iurisdiction (which is the hyghe hierarchie and impery of the church) elene ignorant that iurisdiction in the church is nothing els / but the administration of charite/seperatinge by wicked/and foolish hardenes/ the office which is ministered in the church from charite / sufficinge that which foloweth.

Danie. viij.

And Deceate shall be directed ad
prosperere in his hand.

math. xxij.

¶ So: this cause cheslye do the purposses
of Antichrist prosperously p:coayle/be caus
se he him self hath Deceaved the chosen chil
dren of god. As Christ saith. There shall ar
yse false chassten and false prophetes / and
shall geve great signes & wonders. So gres
atly that if it were possible/even the chosen
shuld be brought in to erroure. And here dos
th he missh vs that the elect shall not be
brought in to erroure (all though they be de
ceaved) that is to saye that errour shall not
utterly subdew them / and hold them perpes
sall / but that at the lest in death they shalbe
redemed. Like as in the pater noster it is not
the will of god that we shuld not be tempe
ted with diverse temptations / but that we
shall not be brought in to temptations /
that is to saye that we shuld not be overs
come / and holden perpetuall y vnder tempe
ration / so: the righteous man fall'eth. viij. ty
mes / how be it he lyeth not still / but ryseth
as often againe. Even so I doute not but
that sanct Barnarde / Francisce / Dominike
and many other holy men and women has
ve erred as concerning the Pope not percea
ving his kingdome of saces / and so at pros
vinge many of his actes / or: do they wold
have resisted them with the worde of God /

howe be it his tyme was not then come. In
 this numbꝛe I coũte also Bonapẽture whi-
 ch passeth all other with out cõparison (in
 the vehemẽcy of sp̃yte) which have bene re-
 serued of all vniuersites. Among these may
 be numbꝛed saint Thomas aquinas / if he be
 a sãcte / for truly I doute of it greatly / becaus
 se he saoureth nothig of the sp̃yte of god. I
 say all these holye men have ben deceaved /
 folowinge the abominatiõ of the pope / how
 be it / it was with out pertinacite & stubbor-
 nesse / and were delivered frõ it / at the lest in
 death. Therfore if he deceave & corrupte the
 chosen / all though he can not retaine thẽ in
 his pernycious illũsion / what shall we this
 fe is done of the oīher which are not only
 deceaved / but also stobbornly defend their
 errour for godlynes? What a weake argus-
 ment is this which the papistes do gether
 of the dedes and workes of holy mē. Dotins-
 ge after their old maner / sayth that Daniell
 doth prophesye that he shall corrupte strong
 ge men / and the people which are holye / he
 speafeth not of fained saintes / for Chrust ex-
 poundinge him calleth thẽ the chosen. Ther-
 fore we must put confidence in no man vsing
 ge an examplẽ of the holye mē / but only stic-
 ke to the suer testimony of scripture / and
 on to the trueth / he hath destroyed Joan bus-
 se / and Hierome / and I can not tell what
 other / but I know not whether I may rea-

farre that vnto this place / he cause he des-
troyed only their bodyes and not theyr sou-
les / for I thinke he speaketh here of spiritus
all corruption.

And how shuld not painted visars / close
thes faces / & other deceatfull illusions (as
Paule sayeth) & hypocrisye of his atone tras-
ditiois / rather prospere in his hāde then the
trueth of y^e gospell / sith he corruptinge the
strength of y^e scripture / & of all y^e good autho-
res of it / is only stablissed by y^e example of
a fewe sanctes stōdinge on his side : what
may not he prosperously bringe to passe / sith
y^e now not only his faces & rydles / y^e is to
saye his deceates / but also they whom thou
knowledgest to be sanctes make for his pur-
posse : who dare here once quench / against
him / sith y^e his lyenge cloke is holpe with y^e
trueth / his hypocrisye with holines / his de-
ceat with simplicitie / And his iniquite with
godlines : O this painlous times / most wrois-
thy for the last dayes / wher as to the repros-
bate parsons all thinges are turned in to
evill / yee though they seame never so good
As cōtrarye to the chosen all thinges wrois-
te for the best / though they seame never so
evill / and this is done thow the sprete of
god / even as the first is done thow y^e spret
of Sathan as the apostle prophesied . Let
him now go (that dare) and live with out eny
regard trustinge in the sainges and deades

of his forfathers / No doute / here Daniell
meaneth Sathā / when he sayeth that decees
are shall prosper in this kinges hand / for
he is not mighty in his awne power / Nes
ther shall his awne hand order and directe
his deceate / but Sathan shall led his hand
de and so shall deceate be directed in his
hand. How could he better have described
the kingdome ad workes of the pope: which
is nothinge but verry deceate and yet pres
vaileth so prosperously / that euen with open
lyes and tryfels he blindeth and deceaueth
the foliish wo:ld / as it is evident ynough
though it wer but only in the pardons / for
what so ever the Pope dare take vpon him /
be it never so abominable a lye / it prospereth
effectuously.

Therfor the deceate which is in his hād
doth chesly pertayne vnto the corruptinge of
the scripture / for here he hath cast doune the
stierres of heven / and trode them vnder his
feate / and in his deceate how fortune hath
favored him / experience doth playnly bere
wittnes. for what so ever he wold have /
that spake he in expoundinge scripture. And
what so ever he sayd in his exposition / that
was counted for an oracle of god / and so is
reputed vnto this day. In so moch that it
is not lawfull neither with reasons / neither
with scriptures / neither yet with manifest

experiences to affirme eny thinge agaynst
it/untill it have taken awaye the comen sens
se of mannes nature from all men / & hath
attempted soch thinges/which if the gentils
in y old tyme shuld ever have done/ mē wold
have sayd that they had bene starke mad.
Now after that all these thinges did pros-
per luckely with him/so that nether faith/
nether the sprete /nether yet the authorite of
thescripture might resist him the what res-
mained but that which foloweth.

Page. viii.

**And in his awne harte he shal
be exalted.**

¶ For there is no man but now y pope pres-
ferreth him self above him/ There is no mā
but he dare be bold to commaund him all
thinges/ he will subdewe all thinges vnder
neth him self. Scāt admittige hyghe emper-
ours and Kinges to the kyss of his blessed
feate. Neither is there eny mā whom he will
have equal with him in the erthe be he nes-
per so holyc & well learned. Finally he bes-
inge no apostle but a very bisshoppe (if he
be that) fare vnder the dignite of the apost-
les/ maketh him self equal with sanct Peter.
The prince of all men. The emperour in all
spirituall (as they call them) and temporall
thinges. The lord of the world. For in Des-
ser he will that he hath receaved the right &
authoite / of the erthly and hevenly emper.

rse. And that do his. iij. crownes/paide/ad
 watonnesse/testifye which passe all the day
 ne presumptions in the world. Thus doth
 the vicare of poore Christ/ and successor of
 Peter/present their parsons and images.
 For he depresseth and putteth downe / fins
 ges/pances/ and bissoppes/and every po
 wer in the world/fo: his pure pleasure/mo
 re exalted/yee and made more worldly then
 the world it self. And of this thinge we ha
 ve spoken sufficiently afore expoundinge the
 mind of Peter and Judas which prophes
 yed that he shuld despise and speake evill of
 glories and powers/ Snatchinge and subs
 dueing onto him self the goodes and poss
 sessions of all men. fo: if he wold be cons
 strayned and holden by scripture/declinin
 ge some deatt from his awne mind. & op
 nion Not violatunge and corruptinge scrip
 ture by his deceitfull interpretatiō/he myg
 ht some what be with drawē from the pres
 sūption and hyghe prude of his harte / And
 so myght be called agayne to the admini
 stration of the gospell/and to the tuition(as
 his ductye is) of the poore. How be it y scrip
 ture must nedes be fulfilled that he shuld
 have rule of all/and shuld be exalted in his
 awne opinion above all the thinges of the
 world. It was not fo: nought that Daniel
 sayd/y he shal be exalted in his awne har
 te/fo: he is not so elevated before god/fo: in

the will of god. But in his awne harte / in
his awne opinion / thorow his awne foliſſh
hardenes / by decreates / ſacces / rydles / and
other ſtronge illuſions.

Nothet yet is this wretched abomination
elected to rule the hygheſt of all and greas-
teſt in the erthe (as he is called þe hygheſt &
greateſt Biſſhope) but he hath begone alſo
to extend his handes and power in to pur-
gatorye. And hath alſo presumed to come
maund angels / and to ſitte and raigne in
every mannes conſcience. So that there
ſhuld be nothyng / but that the great pres-
umption of his hart ſhuld be bold to inpas-
ſe it. This incredible abomination playnly
paſſeth all mennes capacite. It foloweth

Daniel viij.

And in this luckye prosperite
he ſhall corrupte verp many

¶ He callerh this prosperite / the abounda-
ce of all thinges. For after that the worde /
the ſayth and the ſcripture are troden vnder
his ſeate. And all mennes poſſeſſions ſub-
dued vnto him / truely he muſt nedes abound
with all thinges. For who hath ſoch aboun-
dāce of ryches / ſoch pleasures / ſoch honours
as the pope and his ſecte or adherentes?
Are not all the cheſſe and beſt thinges in the
world theyres? And do they not poſſeſſe the
moſt quietly? Do they not uſe them moſt

at their pleasure in to all pompe / wantons
 nes / pade: and what shall I say: If the hos
 le world be compared to the popes impes
 ry: it shuld seame but vile / and truly shuld
 not appere to be the world. For what shuld
 he do els (syth he is nother subiect to the
 word nother yet regardeth the scripture)
 but commaund and expound all thinges /
 after his awne pleasure and opinion: Who
 they are / y this prosperite doth corrupte &
 destroy: I had lever committe it to other
 mennes iudgement / then to diffine it my
 self. For the Cardinallies / bisshoppes / mons
 keos / and hole multitude of prestes / what
 are they els / but the people of the pope
 which are destroyed / with idelnes / ris
 ches / bankettes / watonnes / lust / and vns
 carefulnes. Corruptinge this bodely liff /
 withe out end / with out the word / with
 out scripture / with out labour / and with
 out eny care: These truly doth this nos
 ble king of faces nourish and encrease
 in his orders / makinge them by his des
 ceates and lyes / of spirituall and faiths
 full seven times carnall and wo:ldly / which
 walke vnder the cloke of godlines and res
 lution.

It foloweth.

And he shall resist the p:ince of Danie. viij
 p:inces.

This is the ſūme of the hole/that he ſhal
reſiſt Chriſt/and ſuppreſſe his worde/exalts
tinge his owne worde in the ſtede of Chriſ
tes/as the apoſtle doth ſay / he ſhall ſit in
the temple of god ſherwing him ſilf as
though he were god. And agayne/which is
an aduerſarye and is exalted aboue all that
is called god or y^e is worshipped. To this
place pertayneth it that the pope did con
demne the trueth of the word of god open
ly at conſtantie In Ioan huſſe/perſevering
gevn to this preſent daye in the ſame ſtub
bornnes/of contraryng and cōdemninge
the word of Chriſt/ſo: he can not withſtōd/
the perſon of Chriſt/but he ſhall withſtōd
that is to ſaye diffine thinges contrarie to
Chriſt/And this is his ende. for when he
hade ſuppreſſed the word/and corrupted y^e
faith/deſpoilinge the ſcripture/ad the dos
ctrine of the apoſtles/Exaltinge him ſilf as
bove the angels and commaunding them.
there was nothinge remayninge/but that he
made groſſe/and well ſtuſſing his beſe/
ſhuld alſo reſe againſt his lord and god. and
hyer he wold preſume if there wer any thinge
hyer. But ſith there is nothinge hyer the
god/It is neceſſary that this abomination
here ſticke and remayne ſtill/that he may re
ceave his end/as it foloweth.

And he ſhalbe consumed with
out hand.

TSo saith also thapostle / whom the lord J. Thess.
 Jesus shall consume with the spere of his
 mouth / and shal destroye with the apperance
 of his comminge. Therefore the laye peo-
 ple shall not destroye the pope and his king-
 dome / al though the wretches be sore a-
 ferd of it / (for they are unworthy this mild stroke
 and punishment) but they are reserved vnto
 the cominge of Christ whose extreme and
 cruell enemyes they be and longe have con-
 tinued so: so shuld he perissh which exalts
 teth him self and ryseth agaynst all thinges /
 Noth with mannes hand / but with the con-
 trarye spere / so that one spere may destroye
 an other / and that the truth may reveleate y
 deceate / which revelation is a verie destruc-
 tion. For the revelation of a lye doth vnterlye
 destroye it. Let vs therefore pray that god ad
 the father of oure lord Jesus Christ at the len-
 gth may come againe and visitte vs in his
 glorious power and mageste / And that he
 maye shew the ioyfull daye / and comming
 in glory of his sonne whom he hath promis-
 sed / so that this wicked mā of synne / ad sonne
 of perdition may be destroyed / that the ope-
 rations of erreure thowt Satā may be fis-
 nished / by the which (alas) every minette
 many thousand soules are corrupte ad cast
 bedlyge in to hell / onley thow y presumps-
 tuous potters of this abomination / and ty-
 rannye of the seate of Rome. Let all men saye

Amen. A M E N.

Here endeth the Revelation of Antis
chrisite/which(although it be som deas
le ferse against the pope ad his ad
herentes)yet good chrisite bros
ther read it cheritably.mos
ve not thy pacience. O
vercome the rather
with thy good
ad verus
ouslys
vige
the
with force gertion power. So
shalt thou be the true sone
of thy father which is
in heve/to whō on
ly be all glos
rye. Ame.

Antithesis.



I have annexed (Chasten Reader) onto the end of the Revelation / a little treatise after the manner of an Epitome and shorte rehearsal of all thinges that are examined more diligently in the aforesayd booke / wherein their false and cloked hypocrisye is abundantly opened / by the comparinge of Chasties actes and theirs togedder / for Chasties rule can not be deceivable / which sayth y^e we shuld knowe they by their workes / for Paule sayeth that soch false Apostles are wicked workers which be trasfigured in to chastes apostles. And no merveil for sathā him self / is sometime trasfigured in to an angel of light / therefore it is no great thinge / if y^e his ministres do likewise upon them a similitude / as though they were y^e ministres of iustice / whose end shall be accordinge to their workes. Christe men shuld marke sech and flye away from them for soch serve not christ but their owne belyes. And by swete preachinges / & flatteringe wordes deceave the hertes of the innocentes. And evē as Jānes & Jambres withstoode Moyses / evē so these resist the truthe / for they are of corrupte mindes / and lewde concerning the faith / but they shall prevaile no longer / for their madnes shalbe overruled.

ex fructu

mathe. vii

1. 1. p. 1. c. 1. d.

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Joannis. iij.

unto all men as theirs was. Thus the people be blinded faulinge in to vnbeleffe. And are deceaved thow the sleghthe cōveyance of Antichrist and his adherentes. Sanct Ioan sayed that there were many antichristes in his tyme no wonder if now be moore / how be it by their woordes they shalbe knowen / and also by their woordes / for they shall contrarye Christ both in liffe and learninge / whom they professe to follow. Now let vs consider Popes / Cardinales / Bishoppes / Suffregannes / Archdeacons / Deacons / Officialles / Persons / Abbotes / with Deanes / and fryers / Sumners / Perdoners / and these papall Notaryes / take hede to / Monkes / chanoines / Ankers / heremites / Nunnes / and Sisters / and marke how they followe Christ. We will chesye thow the hed which is the Pope / all thowgh it may be veresied thow all his members.

firste.

math. viij.

Christ was poore / saienge. The foxes have holes / and the birdes of the aier have nestes / but the sonne of the man hath not whereon to laye his bedde.

The Pope and his adherentes are rich / for the Pope sayeth Rome is mine / Sicilia is mine / Corsica is mine. &c. And his adherentes have also / fructefull possessions / this everye man knoweth.

Joan. vi.

ij. Christ was meake and lowe / ad forsoke

this worldly glorie. And fled alone vnto y^e Jean. Bⁱ
montayns when the people wold haue made
him a kinge. Sainge my kingdome it not Jo^{an}. p^{vi}
of this world.

The Pope/is full hygh and proude/sainge
I am a lord of both the realmes erthly and
hevenly and the Emperour is my subiect/
this witnesseth his lawe. Di. xcvj. ca. Si
imperato^r.

li. Christ full lowlye and meakly / washed Joan. xliij
his disciples feate.

The Pope saith. The Emperours ad kinges
/ shall knele and kysse my feate / and is
not ashamed to expresse it in the lawe. ca.
Cū olum. de priuile. etc.

liij. Christ cam not to be serued but to serue Luce. x p^{xi}
re/takinge vpon him the similitude of a ser Philip. ij.
uante humblinge him self and made him self
of no reputation to serue vs.

The Pope/will be serued. And sayeth it
were a shame if he shuld so humble him self
Dist. lxxxi. ca. Quando necessitas.

v. Christ went on his feate with his
disciples both in wette and drye / hete and
colde / to teach the people / as it is euident
thorow the gospells.

The Popes ad Bisschopes will kepe the
ir fete full clene with shewes of gold & sil
uer. Right with preycious stones / and will
not preach them selues / but say it is suffici
ent / to cause other to preach. ca. Inter cetera

de offi. Ju o: After this maner might the Turke be Pope also.

Math. xxi.

vi. Christ wold not suffer that doves/shepe/and oxen for the offeringe/shuld be solde in the temple of God/but drave out the buyers and sellers with wippes.

The Pope and Bisschopes/suffer chapmen in the chirche that minister the sacramentes for money/dayly vnto the comen people. And they geve great pardon vnto it/so they may be partakers of the winninge / to maynten their cradels and other necessaryes with all this may youse daylye.

Math. i.

vii. Christ sayeth / ye have it for nothinge therefore shall you geve it for nothing.

The Pope hath Judas mind / for you gette nothinge of him without monye / for he selleth both prayer and preachinge.

Luce. xxiij

viii. Christ sate at meate among his disciples fullowly and poorly. Not requiringe the hyghest seate.

The Pope syttyth full hygh in a curyous throne and will be served gloriously with large fuelinge and men to serue his mossels/ with Jagged cotes/blaspheminge god with orbes / and many other vices as we may se daylye.

Math. xliii.
Ca. iij

ix. Christ was in hilles with weepinge & prayinge and walked in deserte / feedinge many thousandes/ both with meat and preachinge.

The Pope sitteth in his castles and towres

res with minstrelsy and laughter. And the hungry poore shall sitte at the gate/ he will not serue the him self for shame he thinketh it were.

x. Christ laye and slepte in a bote on the math. viii. harde bordes and had to his chamberlaynes but fysshers / cryinge to him apone the see in the tempest when they were a ferde to perishe.

The Pope slepeth ful softe and easylie / and no mā may awake him vntill he have slepte ynough / for his chamberlaynes shalbe readye with marshalles and offhers / to kepe his haule and chambrre from noyse. And the portare at the gate to kepe out the poore. Their lord they will not awake.

xi. Chast fasted and sought the fructe on math. xvi. the tree when he was hungerye / and founde none there on.

The Pope hath greate provision at cyttee & townes to get him of the best that may be founde / well dressed and dayntely to make digestion / with spycerye / sawces / and syrropes / coloured out of kinde.

xii. Christ laye in a stable / with fewe clothes / he twygge an oxe and an Assse for the place was narrow. Luce. ii.

The Pope / in rich chābres / with quiltes curtaines / carpettes & quishins spred all aboute with sweete smellies & painted waffes

xiii. Chast chose to him poore men / and cōs

Math. x

maunded them to be simple as doves.

The Pope chooseth subtyl men and craftye/full of pryde or els they are not mete for him.

Math. xxi

xiii. Christ rode simplye on an Ass/an had twelve that folowed him a fote all aboute.

The Pope on a mule or a whitt palfreye moch hyghare then his master did. And hath many moo then twelve followinge him on horsebacke with swordes and bokelars/as it were to bataylle.

Math. xxi

xv. Christ bade his disciples to goe in to all the world and to preach the Gospell to every creature.

The Pope and his Bisschopes forbede it in the payne of disobedience and excommunication / save only soch as they will assigne.

Joan. viii

xvi. Christ was naked/beten/scourged/& false witnes brought against him.

The Pope and his adherentes are well clothed with peryous garmentes/and have chaunge for ech day / and false witnes they have ynoughe/not against them/but to testifye with them what so ever they will have against the innocentes.

xvii. Christ came to seake the poore ad cōs fort them/he was not chargefull onto the/but was mild/and had pyerye on them.

The Pope and Bisschoppes / somen and yett them be they never so poore/not regars

So. xci.

dinge their aduersite. But curse if they come not. So that they go away sorryer/and sycer in soule/and in purse then they were before.

xiiij. Christ commaunded that we shuld not *math. 5* swere at all/nother by heven/nother by the temple, &c. But that oure wordes shuld be/ yee/ye/naye/naye.

The Pope sayeth if eny man will receasce eny office vnder vs / he shall be sworn before/ye and geve a great some of monye *Ca. Signifi. de elect.*

xix. Christ had a crowne of thorne thrust *Joan. xix* vpon his hed/so that the bloud ranne downe vpon his amiable countenance/and sharpe nayles throught his precious handes.

The Pope must weare, iij. crownes of gold/ *Ca. Constanti* set with ryche precious stones / he lacketh *dist. xcvi.* no diademes/his handes and fingers with orches and ringes are ryally dight he passeth poore christ farre

xx. Christ toke the crosse of painfull affliction vpon him self / and commaunded his *math. 5* disciples to folowe him saynge/her that taketh not his crosse / and folowe me is not mete for me.

The Pope and his Bishopes take the crosse of pryde / and have it borne before them well gilt and amelde to have a worse shuppe of this world / as for other crosse know they none.

Luce. xliij.

xvi. Christ prayed his father to forgive them that trespassed him/ye: and for them that put him to death.

Our Bisschopes / praye the kinge to be avenged on them that resiste their mindes/ with forgeones they have no accoyntance

Mat. 23

xvij. Christ bade his disciples to preach the gospell.

The Pope and his Bisschopes wil have men to preach fables/and thereto graunt letter and seall/and many dayes of pardon.

Joan. xij

Goodi

Bl

xviii. Christ commaunded his disciples to know his lawe/and bad the Jewes to search the scriptures. And Moses exhorted the Israelites to teach the lawe of god to their iodge childre. And that they shuld have it boarde as a signe in their handes/that it might ever be before their eyes/And caused the to write it on the postes and doores of their howses.

The Pope and his Bisschopes saye/that it is not mete for vs to knowe it/they make it heresye and treasonne to the kinge to knowe Christ or his lawes/they have digged cisternes of their owne traditiōs/and have stopped vpe the pure fontaynes of Israel. Oh/ lord/in whom is all oure trust/Come downe from the hevins / why dost thou tarye so longe/ seinge thine adversarye thus praylinge against the?

Deut. 32

xix. Christ approved his lawe and com

firmed it with his awne death.

The Pope and Bissshopes be full besye how they may destroye it and magnifye more their awne lawe then chastes to maynten their fatte belyes.

xxo. Chast wold men visited presoners matthe. xxvi to comfort and deliver them.

The Pope with his adherentes discōs fortethe poore and the true/ and put them in preson for the trueth.

xxvi. Chast whom they call their exampla did never presone nor persequite eny.

The Pope and his champyons / persequite/punyshe/presonne/and put to death/ them that are disobedient to their voluptuous pleasures. Ye se how straytte they folow Chastes steppes.

xxvii. Chast commaunded his disciples that yf eny man trespassed against them/ matth. xlii they shuld go and reprove him privelye/ yf he wold not obey and be reconcyled / then shuld they take with them one witnes or tweyen/ yf he wold not then heare the / that they shuld tel it to the hole congregation. And if he wold stiff continew in his stubs hornnes/ that they shuld avoide his companye.

The Pope and Bissshopes wil cast streghe

in to prison/there to remaine in yerons to
make them revoke the trueth/and graunt to
their willes/and if he be stronge and will
not forsake the trueth/they will condemne
him with out audiece/ for feare of losynge
of their tempo:all winninge. And offer
ringe to their trombes/and takinge awaye
of their iēpo:alties/wherewith the church
is venommed.

Joan. xxi

xxviii. Chust charged Peter i: yes / to kepe
well and no: yss his shepe.

The pope charged much more to kepe
well his monye/ As for the shepe he shereth
and punissheth with infinite exactions.

Matth. vii
Mar. i
Luce. B.

xxix. Chust healinge the seake and doins
ge many myracles/did highlye ever coma
maunde / that they shuld tell no man who
did heale them.

The pope and Bissoppes/geve great gyf
tes to minstrelles and messengers/to lewed
lyers and flaterars /to crye theyr name abs
oute/that they may have worshupe in this
world.

Matthe. v

xxx. Chust had no seculare courtes to plea
se y matters of his disciples/for they wold
not resist evill.

The Pope and Bissoppes have many
with men of lawe to oppresse the poore agas
inst mer cye for geve they will not/but ever be

Matth. vii. et avenged.

xxvii

xl. Chust in cytes and towne hunted

the fendes out of men that they dwelled in
with the wordes of his mouth.

The Pope and Bissheppes huntre the
wild deare / the fox and the hare in their clo
sed parkes / with great cryes / and hornes
blowinge / with hundes and ratches runnin
ge.

xxxiij. God was called the holy father of Joane: xxxiij
Jesu Christ his sonne.

The Pope is called most holy father of
Sargans children / and taketh that name on
him with Lucifers prude / his disciples say
that he is god on erth / and we are taught by
Christes lawe to have but one god.

xxxiij. Christ sat in the middes of the do: Luce. ii
cross aringe / and hearinge them.

The Pope and Bisschopes syt in thrones
with glorious mytres / iudginge and condē
pninge by their awne made lawes. A litle
matter lōge in pleatige which might be so
ne determed by y lawe of god / if they wold
use it / but then were their winninge the lesse /
and their lawe with out profite.

xxxiij. Christ taught that a man shuld
forsake his wiffe for no cause but for adous Math. v.
trye.

The Pope and Bisschoppes will make de
vices for mony / as often as they list / and
so they pisse the poore and make them selves
rych / nothinge regardinge to baxke the lawe
of god.

Actuum.ij.

xxv. Christ sente the holy goste in fers
vnt love/to teach all the tructh vnto them
which were chosen of god.

The Pope ad Bisschopes sende commas
undements all aboute to curie ad aske ad
geaunce on them that resist theyr tyrannye/
And absoile them againe clene for monye/
all their doctrines haue golden tayles / for
monye is ever the ende / geve them monye
and you have fulfilled all their lawes.

Math.ij.

xxvi. Christ fulfilled ad kept the old lawe
and the new/and all rightewesnes.

The Pope and Bisschoppes kepe theyr
awne traditions and lawes/but the lawe of
god is clene out of their mindes.

Joan.8.

xxvii. Christ sayd that men shuld know
his disciples by theyr charite/by cause they
shuld love one an other as he hath loved the.

The Pope causeth his to be known / by
theyr shaven crownes/by gaderinge vpe of
rithees/masse pence/and offeringes / by the
gylten trentaltes/and salaryes to singe/ by
Peter pence gaderinge / and shryvinge for
monye/by penye weddinge/and hollye was
ser spankelinge ad many moo merkes hath
he geven them/As for chetire/ they knowe
it not at all.

Joan.10.

xxviii. Christ had them that he healed to
go and synne no more.

The Pope and Bishoppes have fayned
penance/and commaund men to fast bried

and water/to go barefote/with out a shers
te/and to offer to certayne idoll'es monye
or cate ll/some masses must be songe for the
be cause theyr confessours shuld have some
profite/Some must go aboute the chirch/
and church yarde/with a taper burninge in
his hande. And ever some be punished by
the purse/though they offend not.

xxix. Christ sente to preach seventye & Luce. x
and two disciples/which promised frely he
ven to them that wold beleve in the name of
Christ.

The pope and Bishoppes sende abous
le, un, sectes of beggars to geve pardon un
der their master Antichrist. And to sell hea
ven to whom so ever they list/the Apostles
knew no such thinges.

xl. Christ was buried in a garden in a poore Joan. xix.
re monument with/ out eny funerall pompe.

The Pope and Bishoppes are buried in
tombes wel gilt with many a torch & greas
te solenyte/with Angels glorioulye portes
red that bere their soules to heve. Not with
standinge it is to be feared that they go to
supper with the devill.

xli. Christ sayeth if thou wilt be perfecte math. xix.
go and sell all thy goodes and geve it unto
the poore for then shalt thou have a treasure
in heven.

The Pope sayeth if thou wilt be perfect
geve me thy mony and I will geve the a par
done that shall absoile the cleane a pena et
culpa I will for thy monye geve the / þ̄ keye
of heven gates.

Lucr. xxvi

xlj. Chist sayed unto his Apostles þ̄
kinges and princes of the gentiles have ruell
and power ovr them / but you shall not so
have.

The Pope sayeth all emperours / kinges
and lordes be my subiectes / This is dayly
read in his bulles / wherein he commaundeth
the nobilitie / like as a master doth his ser
vant.

mat. xxvi
marc. i

xlj Chist sayeth he that amōge you wil be
greatest / let him be all youre servants.

The Pope sayeth / The emperour must swe
re / an oth unto me as unto his lorde / that he
wil be my subiecte and exalt and wo:shupe
me with honour. Ca. Tibi domino. di. lxii.

math. x.

xlvi Chist sayeth that we wo:shuppe him
in vayne with mennes doctrines and tradis
tions.

The Pope sayeth my traditions in the
spirituall lawe / shall be kept as deulye / as
if god had commaunded it him self or sancte
te Peter had preached it him self. ca. Si om
nes. distinct. xix.

Joan. vii.

lv. Chist sayeth I am the waye of
trueth follow me in my learninge And rule
you by the scripture for that shall be your

hudge.

The Pope sayeth/ye shal in all thinges
folowe the churche of Rome (by that meaneth
he him self and his cardinall'es) dist. xi. ca.
quis nesciat. And as for y^e scripture/it stōd
deth in my power and aubource/for I may
make of it what so ever I will. dist. xix. cap:
Si romanorum.

xlvi. Christ sayeth he that beleueth and marc. i
is baptised/he shall be saved/but he that be-
leueth not shal be damned.

The Pope sayeth he that geueth moch
mony for my pardon shal be absoyled a pes-
na & a culpa. And then must he needes be
saved/And he y^e teacheth othertwise is an
heretike/this testifieth his bulles and par-
dons.

xlviij. Christ promisseth forgyones of synne math. iij
ne. And the kyngdome of heven vnto them
that repent and will amend their lyues.

The Pope sayeth/that no man canne be
saved excepte he be firste shrowē of his pres-
sies and fryers/for they bunge yn mony. ca.
omnes.

xlviij. Christ sayeth you shall love youre enni-
mies/and shall do good vnto them that ha- math. v
te you.

The Pope sayeth they y^e be enimies/to me
ad my cardinall'es/be cursed with the gres-
ate excommunicatiō/and can not be absoye-
led with out moch monye/this is evident

ynough.

xlj. Christ commaunded his disc'ples
not to resist evill/but if a man stricke them on
the one cheke /that they shuld offre him the
other also.

The Pope sayeth we may avenge and
dryve awaye force with force. De sen. cxc.
ca. dilecto.

math. xlvj

math. xli

l. Christ (sayeth god the father) is my dea
re sonne/him shall you heare/fo: his yocke
is swete and his burden light.

The Pope sayeth you shall heare me / &
my commaundment shall be kepte and res
ceaved of everye man. Dis. xcij. ca. Si cu
ius. And if my commaundemēt and burde
were so hevy that it can not well be sustai
ned and borne/yet shall ye obey me. Dis.
xix. ca. In memoriam.

Luce. xli

li. Christ sayed unto the. ii. broders / who
hath set me to be youre Judge in temporall
goodes. As though he shuld saye. It per
taineth not to me/but on to worldly iuda
ges.

The Pope sayeth I am iudge in all mas
ner of causes fo: they bringe money unto me
ix. q. iij. Conquestus.

math. xlvj

math. xlvj

li. Christ sayeth geve the Emperour soch
as pertaineth unto him as tribute and cus
tome / fo: I have payde tollē for me and
Peter.

The Pope sayeth I care not for this.

But I excommunicate all them that aske
 any toll or tribute of me and my shavelins
 ges/so: I have made them all fre. Ca. Nos
 uit. de senten. excom. Et ca. Si quis. de. cōs.
 dist. i).

liij. Christ sayeth, Peter put vpp thy sweremath. xvi
 de in to the shethe / so: he that striketh with
 swerde shall perisshe with swerde.

The Pope sayeth/you Emperours/Bin
 ges / Princes / and Lordes / take swerdes
 speres/holbardes/clobbes and gonnes / and
 helpe me to sle them / that will not obey my
 tyrannye. This muste an Emperoure do or
 els he must be periuured. After this maner
 hath Julius the Pope slayne. xvi. thousand
 de menne yn one daye / was not that well
 pastored? Did not he well nouresshe the shee
 pe which Christ did committe vnto his tuis
 tion?

liij Christ sayed. Drinke you all of this
 cuppe for this is the bloude of my promiss^{math. xxvj}
 se.

The Pope sayeth I will not graunte this
 for my prestes alone shall drinke of it (be cau
 se it may crye avengeaunce on them alone)
 y other shall not drinke of it in the payne of
 heresye.

lv. Christ sayeth, ye are my frindes ys you. Ioan. xv
 do all thinges that I my self comaunde you

The Pope sayeth yow shall do as I bid
you / so: I have power and authonte to make
lawes. And after the shall you lyve. xxv
q. j. ca. Sunt quidam.

math. xlv

lvj. Chast sayeth that chastyte is not
geven vnto every man they that have it ges
ven. Let the take it gevinge thanks to god.
And let the other vse yredemyc which God
hath prepared / so: it is better to marye then
to burie.

i. Corint. v. j

The Pope sayeth all monkes / fryers / and
nonnes shall vowe and sweere chastite be it
geven them or not / my prestes also shall not
be wedded / but as for to kepe hores and ras
yssh other mennes / doughters and wyves /
shalbe despensed with all. I will se no soch
thynges / so: my Bishopes have yearly gres
at monye by it like as barodes be wont to
have.

math. xv.
Roma. viii
Collo. ii
Titum. j

lvij. Chast sayeth all meates that mannes
feth with thanks staimeth not the soule / for
all thynges are pure to them that are pure.

The Pope sayeth he that eateth / egges /
butyr / or flesch in these dayes that I have com
maunded to be fasted / doth not onely staine
his soule with sinne / but also is to be denos
unced an heretike. Dist. iij. ca. Statuimus.
this agreeth with chast even as the light
doth with the darkenes. And yet have we
bene thus blinded longe / that we could nes
yet perceave this Antichast till now in the

Last dayes.

liiij. Christ sayed vnto his disciples / that *math. xvi*
you binde in erth shalbe bound in heven / & *math. xviii*
that you lose in erthe shalbe losed in heven. *Joan. xv.*

The Pope chalengerth greater authoure
for he will lose soules out of purgatorie / & d
commaunde the angels to fetch them out
and aff for monye / with out monye you get
nathing /

lix Christ sayeth whē you have done aff *Luce. xviij*
things that I have commaunded you yet
saye that you are vnprofitable seruantes.

The Pope sayeth do those thinges that
I commaund the / and take a sure consciens
ce vnto the that thou art a iuste & d a religio
ouse man / and that thou hast deserved heere
And as fo: I my self. Yf I do wronge in *De abemina*
verye thinge / and bringe many thousandes *tion.*
with me in to damnation / yet shalt no man
rebuke me / but call me the moste holiest fa
ther. *Dist. xl. ca. Si papa.*

lx Christ teacheth vs to fulfille the wo:kes *Math. xxvii*
of mercy to the poore / ever cōmendinge mer *Dee. vi*
cy aboue offeringes and sacrifice. *math. ix*

The Pope teacheth vs to geve our monye
for pardons / masses / direges / to images & d
chirches / so that we may offer vnto their be
lyes. And he that sayeth it is better to geve
our cherite to the poore (as Christ sayeth)
is counted half an heretike / be cause he goth
about to marre the Popes markette.

N. l.

Roma. liij
Joan. xi

lxj. Christ suffered death for oure synnes
and arose for oure iustificatiō / or els we all
shulde have perished.

The Pope sayeth if thou bye my pard
on / or els be buried in a graye fryers cote
thou must nedes be saved / so y^e Christ hath
suffered in payn / syth a fryers cote will save
a man.

j. Joannis. iiij

lxij. Christ onely is oure mediator which
maketh unite be twixte his father and vs /
howe be it the prayer of a iustle man is verye
good and prof table.

Jacobi. v

The Pope sayeth. The greatest power &
salvation next to chust is myne. Dist. lx. ca.
Si papa. I meruell then why he is so curi
ous to cause vs worshupe the sanctes that
are a slepe. And not rather him silf / syth he
chalēgeth a greater power then ever they did
while they lyved.

math. v

lxij Christ sayeth / who so ever breke one
of my lesse commaundemētes / shall be cal
led the lest (that is to saye none) in the kings
dome of heven.

The Popessaieth / what pertaineth his law
unto me. I am subiect to no lawes. xxv. q. i.
ca. Omnia. therfore dothe the Pope but sel
dome right. And is all wayes against righe
yee and against his awne lawes / as often as
men do brynge him mony / for that loveth he
above all thinges.

liiii. Christes lawe is fulfilled thorow cha Roma. vii.
vite.

The Popes lawe is fulfilled by mony / yf
thou have no monye to geve them / thou shalt
carye a fagott / though thou offende not / mos
nye them and they se the net / do what thou
wilt.

lxv. Christ is the hed of the churche as y ^{Ephe. i}
apostle doth testif. e. And also the stone wher ^{Collo. i}
on the church is bilded. And this church is ^{1. Corin. xii}
the congregation of the faithfull and the vea
rye bodye of christe.

The Pope sayeth I am the hed of y cha
urch. Dis. xix. ca. Enim vero. And the sece
of Rome is the stone wheron the church is
bilded. Dis. xix. Ita dominus. Can eny this
ge be more contrarye vnto the honoure and
glorie of god / then thus to despoyle him of
his kingdome / which he so dearlye hath bou
ght shedding his precious bloude for it? ^{ij. Petri. i}
lxvi. Christes lawe which is the holy scri ^{ii. Tim. iii}
pture came by the enspiringe of the holy gost
which did enfuse it abundantlye in to the
hertes of the apostles / and of the same spres
te hath it his endewance and interpreta
tion.

The Pope sayeth I am lorde of y scripture
to allowe and disallowe it / for of me doth it ta
ke his full authonte. ca. Si oēs. And for a
token of this / is the scripture of christ / layde
under his fete when he is at masse.

Titum. i

lxvii. Chyestes apostle sayeth/ that a Bys-
shope ought to be so well learned / that he
with the scripture / be able to overcome all
them that he against the faith.

The Pope and Bysshopes will dispute
in scripture with no man/ but cast them first
in prison/ and proper engynes they have in-
vented to wringe their fingers so sore / that
the bloude shall braiste out at their fingers
endes/ they pyne them/ and scourge the with
infinite other tormentes payninge them / to
forsake the truerth. And after make the swea-
re on a booke that they shall tell no man of it
thus cruelly do they entreate them against
iustice. And yf they can not subdue them to
their willes / then do they committe them
vnto the seculare power to burned.

Joanis. xix

lxviii. Chyestes accusation/ and cause why
he was condemned vnto death/ was written
over his hed in heb:ew/ greke/ and laten/ that
all men might know the cause/ this was an
argument that they used iustice (all though
they condemned him vniustlye) yfth me might
se the offence and iudgement Joyned to-
gedder.

The Pope and Bysshopes condemne
men and committe them vnto the seculare
power/ that they shuld execute the sentence
But this is a mischevous abominatiō / that
they will not suffer the seculare power / to
knowe the cause why they put men to death.

fo. xcix:

wo:shupfull/dis diuines/ Master docto:
O you gentle nobilitie pondre this matere in
differently. Be ware how you do exequu
tion except you knowe the cause why.
Thinke you the bloude shall not be requyred
on you / yf for a nothers pleasure you des
troye the worke of God? They will saye vn
to you/as the Jewes sayed vnto Pilate cōs
cerninge Christ/yf he were not an evill doer
we wold not have delivered him vnto you.
Trust not their wordes /fo:(no doute)they
are lyares / know the cause youre selves.
And heare the matter vnfaynedly. Thinke
you they wold not let you know the cause &
iudgement. Yf they did iustice and not ty
rannye? Be therfore no lenger boyes to thē/
which ought to be youre servātes/god hath
geven you his sp:ete /grace/ and vnderstōs
dinge /hyde not the talente that God hath
geven you/but do youre diligence to se iustice
exequuted secludinge all tyrannye /fo: that
is youre office appoynted you of God.

Lncc.vj

liix Christ sayeth blissed are ye when mē
hate you /curse you/and excommunicate you
fo: the rightuousnes/that is to saye/you no
thinge gelye no: worthye soch affliction.

The Pope and Bisschopes saye that thes
ir curse is sore to be feared / ye and that it
maketh men as blake as a cole in the sight
of God though they have not offended. In

somoch that they must needes be damp-
ned excepte they absoile them againe / how
be it Christ sayeth / that they are blessed /
wherefore other Christ is false / o: els they are
most payne lycers.

Luce. xliij.

lxj. Christ sayed when thou mas-
kest a dyner o: feaste calle not thy frindes
kinsmen / and neghebars that are riche /
but the poore / lame and blinde / which are
not able to recompence the then shalt
thou be happye / so: it shall be rewarded the
in the resurrection of the iust.

The Pope and Bussshopes will call no
ne soch / so: they thinke it greate shame / but
they call men of greate authonte and riches
which will receape the with an other feast /
they had lever have their belyes well stuffed
in this world / then to tarve for the promisse
of Christ. They thinke it longe acomynge.

math. 3
Luce. vij

lxvi Christ sayeth other make y^e tre good &
his frute good also / o: els make the tre nau-
ght and his frute naught also / Meaninge
that the tre first shuld be good / and the bringe
ge forth good frute / y^e frute maketh not y^e tre
good. But y^e tre maketh y^e frute good / al th^e
ough we can not knowe y^e y^e tre is good / but
by his frute / so: we can iudge nothinge but
by his outward operation yet god seyth the
quickenes in the rote / which in the tyme y^e
god hath apoynted him / shall bringe forth
his frute. And approach the tre to be good.

although he seme dead vnto
 faith which is the mother of all good woꝛks
 / which ever woꝛketh by charite when he
 seyth occasyon.

The pope and Bissshopes saye that the
 frute maketh the tre good / clene contrarie
 to all scripture and reason / And thus torne
 they the trees and the rootes upwarde
 while they affirme that faith springeth ad
 is made good of woꝛkes. And not the cons
 trarie / even as a man wold saye / the frute
 bringeth furth and maketh good the tre /
 And not the contrarie. O what madne
 nes is this : They wold make men beleve
 if they shuld longe continewe / that the moꝛ
 ne is made of a grene chese.

lxxij. Christ sayeth / I am the dore of the
 folde he that entereth not in by the dore but
 by some other waye is a thefe and murdes
 rare and regardeth not the shepe.

The Pope / yee and all the clargye (for
 the most part) enter not in by Christ / but
 they runne yn and are not called nor sent of
 Christ / One entereth by a bagge of monye /
 wherwith he byeth a fate benefyce. A nother
 entereth by service greate mē / & coryinge fa
 uer A nother / by cause he is a greate mā boꝛ
 ne / must be made a cardinal / or els a bysshope

Some haue Wysons of abbayes & other pla
ces/to speake a good worde for the ro þ fige
or other great mē. Some enter thowow their
curious iinginge/ad mnyon dawnsinge/fe
we or none for vertue and learninge.

lxix. Christ sayeth I am a good shepard
A good shepard geueth his lyffe for his she
pe.

The Pope and Bisschopes saye also that
they are good shepardes/how be it they pils
le and shere their shepe sonighe/that they lea
ue not one loke of wolfe on theyr backes.
And in all poyntes maye be likened vnto
the shepardes that Zacharias prophesied of/
which sayeth/I shall reyse vppe a sheparde
in the erth/which shall not visite the thins
ges that are forsaken/and shal not seke that
which is gone astraye/nother yet heale the
dyscased/nor norysche and mayntayne that
which stondeveth/ but soche a sheparde that
shall norysh him self and not the shepe and
cryeth out of him sayinge O thou sheparde
and idoll/thinke you that this sheparde will
geve his lyffe for his shepe?

Mat. x. xliij. lxix. Christ sayeth/ Desyre you not to be
called master for you have but one master
which is Christ/ And all you are brothers.

The Pope will be called most holy / his
Cardinallcs/most reuerend/his Busschopes
reuerend / his Abbottes and Priors most

Ad other glorious titles have I / that passe
 se/master/farre. And excepte you call them
 by those names and titles thou shalt runne
 fare in to their indignation. Let Christ say
 what he will.

Lxxv. Christ commaunded his disciples
 that they shuld callen him father on the
 erth/shewing them that they hade but one
 father which is in heven.

mathe. xxviij

The Pope must be called most holye fa-
 ther/if you geve him not that name he wil
 excommunicate you out of his sinagoge/res-
 son not with him / you may shew him the
 scripture/but it awayleth not / for he will
 wrest it ad wringe it in to a thousande facis-
 ons/And will never leue it untill he have
 brought it unto his awne purposse.

Lxxvi. Christes faithfull seruaunt Stephas
 ne/sayde that god almightye dwelleth not in
 temples that are made with mannes hands
 des/accordinge vnto the prophetes sayeing
 ge/ Heven is my sete ad the erth is my foot-
 restolke. What house will you bild for me
 sayeth the lord: which is the place of my re-
 ste: Did not my handes make all these things
 ges?

Actuum. viij

Esai. lxvi
 i. Reg. viij

The Pope & his adherentes saye that he
 dwelleth in this place ad that place/the frys-
 ers say we have hi/you must bye him of vs
 the monkes saye/he is with vs/be good to
 our monasterie/and you shalt besure to haue

I. Cor. xiii. 11

be him. **xi** To runne the selye soules from
Herode to Pilate. But they finde not chris
te / for he dwelleth in no place but in the
harte of a faithfull man / which is the verye
temple of god.

Actuum. xxiij

lxviiij. Chastice. Beostle Paule sayeth. We
ought not to thinke that God is like gold/
silver / carved stones / or any soch thinge as
man imagineth.

Exod. xxxi

The Pope and his adherentes saye that
he is like a stocke and a stone / and carvers
men to make images of him / though God
commaunded contrarye saynge. Thou shalt
make no graven image / neither any maner
of similitude of these thinges which are in
heaven above: or on the erth beneath. Neither
of the thinges which are in the water. / or
under the erth / neither shalt thou honour or
worshupe them. Good christen be ware of
these idollies as sainte Johan counsellith
the / truly I thinke it be one of the greatest
causes of this execration which God hath
sent in to the world for synne.

Joan. vi.

Joan. i.

lxviiij. Christ sayed unto peter / thou art
Simon the sonne of Jona / thou shalt be
called Cephas which if it be interpreted sig
nifyeth a stone as sancte Johanne sayeth in
his gospel.

The Pope sayeth tha
the hedde/a of that gaden
of all the Bussopes/here
contrarye to gospell which e
phas to be a stone what impu
I thinke he wold saye also that an
re aman yf he thoughte
ge thow it.

There are infinite other thinges
he contraryeth Christ in so moche that if it be
diligently/ examined I thinke there is no
word that Christ spake/ but y other he hath
taughte or made a lawe againste it. Now be
it for to avoide tediousnes/we shall leue the
vnto your owne iudgement/for they are so
ne serched out and espyed. Judge Christen
reader all these thinges with a simple eye/
be not parcyallye addicte to the one nor
to the other/ But Judge them by the scrip
ture. And knowleg that to be the trus
the which goddes worde doth allowe/
avoydinge all other doctrine for it sprin
geth of Sathan/be not ashamed to confe
esse poore Christ (and to take him for thy
be) be fore theseravenous wolves/for then
shall he confesse the agein before his father math. 2.
e the Angell'es in hevin. Then shalt thou be
inheritoure with iesu christ/ And y faithfull

to in heve/to wds
ye Amen.

son in the lande of Bes
m. day of Julyc/An

1511.

Hand

lust.

The fautes.

The. iij. leffe / sy de. i. lin.

Read rightwesnes.

Leff. iij. sy. i. line. xxv. for

Leff. v. sy. i. line. i. peresce. R.

Leff. v. sy. i. line. xv. subde

Leff. v. sy. i. lin

Leff. v. sy. ij. l.

Leff. v. sy. ij. line. xx. a big. rea

Leff. v. sy. ij. line. xxx. sulfid / read fr

Leff. vi. sy. i. line. vi. ge. read be

Leff. viij. sy. i. line. xxiij. writhen / read

Leff. viij. sy. i. line. xiiij. subornesse / re
bomessse.

Leff. viij. sy. i. line. xxv. scured / read sb

Leff. viij. sy. i. line. xxviij. false / read falsse

Leff. viij. sy. ij. line. xxx. re / read the

Leff. xxiij. sy. ij. line. ij. claime / read claime

Leff. xxv. sy. ij. line. xv. halspeny / read hal
peny.

Leff. xxxij. sy. ij. line. xij. kingdome / read fir
dome.

Leff. xxxv. sy. i. line. xxv. scurbe. read frute

Leff. xxxviij. sy. i. line. / xxxi. derlare / read d
clare.

Leff. xli. sy. ij. line. xv. away re / read awayt

Leff. xliij. sy. ij. line. xxxi. disanullerth / re
disanullerth.

Leff. xlv. sy. ij. line. xx. counterfeted / read c
terfeted.

Leff. xlv. sy. ij. line. xxiij. bey / read they

sayng/read sayn

o. theye/read they

ix. face/read face.

e. u. accordin he/read acc

read monys

q. li

read strength

sy. ij. line. c. do be/read bothe

ij. sy. ij. line. o. excommunicat/read
sicatte.

xij. sy. ij. line. xvij. comprison / read
sion

xix. sy. ij. line. i. to belaboreth / read las
bro be.

lxxvi. sy. i. line. xij. inennes / read mens

eff. lxxvij. sy. i. line. xij. noth / read not/
th/read with.

A

770. 11

